Vol. LII. No. 2 February, 1915

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1915: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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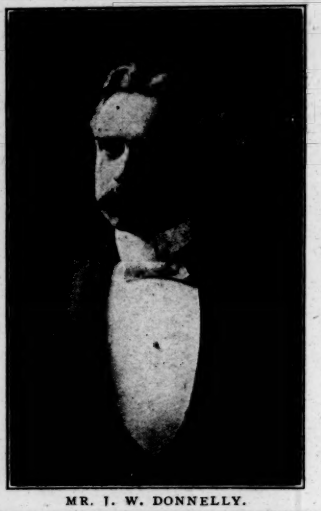

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES—VOL. II.—(LII).—FEBRUARY, 1915.—NO. 2.

THE ELOQUENCE OF SAINT PAUL.

"WHENEVER I read Saint Paul's Epistles," says St. Jerome, "I do not hear words but thunder;" and long before the time of Jerome and even to our own day the personality of the great Apostle, as revealed in the Acts and in his letters, has arrested the attention and compelled the admiration of men. The library of Pauline literature is limitless and ever growing. Theologians differing within the Church and heretics warring without have sought in his Epistles a warrant for their doctrinal views; Scriptural scholars from the earliest Fathers of post-Apostolic times to the latest rationalist of the modern school have brought their critical comment to bear on every passage; the historian and the philologist have sought in these documents the answers to their respective problems, and even archeology and geography have tracked his path through the waste places of the world and in the ruins of ancient cities, to construct anew the Empire of the Cæsars.

But in one important particular Pauline literature is singularly deficient. The many gifts of nature and grace which made up the character of this versatile genius and saint have received from scholars careful attention and painstaking analysis, save only that one natural endowment which stands forth preëminently in his life—his power as an orator over the minds and hearts of men. Judged even by merely human standards, St. Paul was undoubtedly one of the few great orators of the race. That loftiness of theme, without which genius itself is dumb, was eminently his. In the immediate effect upon his hearers and the lasting influence upon their lives, it was

given to few men to exert so powerful a sway over their generation. The man who could so move by his words the patrician soul of Sergius Paulus, the tent-makers of Ephesus, and the offscouring of dissolute Corinth; who could strike terror to the guilty soul of Felix and rouse the populace of Lycaonia to offer him divine honors and acclaim him as Mercury the incarnation of the god of eloquence, was an orator whose natural gifts were extraordinary and unique. We may attribute what we choose to the grace of God and immediate inspiration, but grace builds on nature, and the most cursory reading of St. Luke's chronicle will convince one of the power and versatility of this master of the spoken word.

The Epistles, too, bear added testimony to their author's oratorical skill. "They were but the echoes," says Fouard, "of his speeches and conversations from day to day." Though inspired, they retain the natural characteristics of the man. These characteristics, their obscurity, their abrupt transitions, their involved parentheses, their concrete illustrations and rhetorical questions, and their sudden and startling flights of purest and loftiest eloquence, bear witness to a soul impatient of the restraint of the written word, shackled by a literary form foreign to its native genius, and attaining to sublime utterance and intense power, precisely as it breaks through the imposed restraint and attains the perfect expression of self through the medium of oratorical diction.

Moreover, these fourteen brief Epistles are negligible in quantity compared with the ceaseless round of preaching and exhortation which made up the Apostle's life for some twenty years. We may form some estimate of his unflagging energy in preaching the word "in season, out of season", from a statement in the sixteenth chapter of the Acts. At Ephesus, in the school house of Tyrannus, we are told that he disputed daily for the space of two years, and the Bezan text adds that this preaching continued from the fifth to the tenth hour, or, roughly speaking, from noon to sunset. Five hours of teaching, of exhortation, and of Scriptural exposition, and this daily and for the space of two years! In view of such extraordinary activity, we do not wonder at his claim that he had labored more abundantly than all the rest.

In any just estimate of St. Paul, stress must be laid upon his oratorical power. "Faith comes from hearing, and hearing from the word of Christ," and the Master laid upon His Apostles the injunction to teach all nations by the ministry of the spoken word. Preaching and baptizing were of the essence of the apostolic office, but St. Paul is careful to point out, more than once, that he rarely baptized by his own hand. "Christ sent me," he says, "not to baptize but to preach the Gospel."

But the eloquence of St. Paul is to the priest of to-day more than a problem of speculative or academic interest. Those who, like him, must preach Christ crucified to a corrupt and pleasure-loving generation, may well seek out for personal ends the secret of his power. To those whose duty it is to "reprove, entreat, rebuke in all patience and doctrine," the study of St. Paul as an orator is an inspiration and an example. It is my purpose, then, from the documents before us, to make some inquiry into this problem. I propose to suggest those eminent qualities of his eloquence which lie below external form, and which, supplemented by the grace of God, are within the province of our own imitation.

It is true, that neither from his own pen nor from that of St. Luke has there been preserved to us a single speech of his in its entirety, nor even a considerable fragment intact. St. Luke indeed has recorded for us seven notable discourses. Of these, three were delivered on his missionary journeys: the sermon in the synagogue at Antioch in Pisidia, the famous discourse before the Areopagus, and the touching farewell to the ancients of Ephesus. The four remaining cover that period of crowded activity between his arrest in the Temple of Jerusalem and his departure for the court of Cæsar; the dramatic speech on the castle stairs and the several defences before Felix, Festus, and King Agrippa. And although these are but fragmentary sketches, they contain the spirit, the substance, and the setting of the discourse, as well as the general plan of Paul's argument.

But it is to the Epistles we may justly look for the secret of that power which could so move men. It is in these remarkable letters that we find the great soul of the man in an intimacy of personal revelation unrivaled in literature. Renan

has truly said that "the epistolary style of Paul is the most personal that ever existed". Moreover, as we have said, these letters are in their loftiest and noblest passages the purest of oratorical diction; they illustrate distinctive characteristics of temperament and thought; they are the expression of powerful and varied feeling; they embrace exhortation and instruction addressed to churches differing widely in local customs, prejudices, civilization, and spiritual needs.

From certain passages in the two Epistles to the Corinthians, some have been led to infer that the Apostle was gifted with no natural powers of human eloquence, and prefer to ascribe his success exclusively to the workings of divine grace. Thus, he declares that he came to Corinth "not in the persuasive words of human wisdom", and he even refers to himself as "rude in speech" ("imperitus sermone"). But we must remember that the founding of the Church of Corinth followed immediately upon his failure in cultured Athens. It is significant that the most *rhetorical* of all his discourses, the address to the Areopagus, was the most barren of results. Judged by the standards of decadent Greek eloquence as he found it in the first century, Paul may well have called himself "imperitus sermone". But the "rudeness", or rather the ruggedness of his style is even to-day far more adapted to the preaching of the Word of God, far more impressive in the pulpit, than the smooth rhetoric of Athens or the lofty speculations which Apollo brought from the schools of Alexandria.

Omitting from our consideration the accidentals of style and the externals of rhetoric, we shall seek those deeper qualities of character which find their highest expression through the medium of artistic form. The foremost element in his preaching, as in his character, was his intensity of feeling. We see it in his broad human sympathy, in his affectionate kindness, in his fiery earnestness of appeal. His was no modern fear of emotion: he gloried in the display of feeling; he was not ashamed of tears. He has been called, not unjustly, "the most ardent spirit that ever lived". As Cardinal Newman has said, "he subdued the heart who understood the heart. It was his sympathy that was his means of influence. It was his affectionateness that was his title and instrument of empire."

It is a fact of common experience that a man of deep and tender feeling is distinguished by the intensity of his friendships and the loyalty of his friends. The friendships of the Apostle are of the most striking features of the Pauline documents. The intensity of his affection for Timothy and Titus, for Barnabas and Luke, for Aquila and Priscilla and Lydia is attested by his own assurance and even by the sneers of his foes. In their loyalty they braved for him personal dangers and the hostility of their people. Even Mark, who had wounded his sensitive heart by the desertion in Pamphilia before the " perils of robbers and the perils of the wilderness ", returns to his side years afterward and ministers to him in his chains at Rome. To the Epistle to the Romans, after discussing the most sublime and abstract doctrines, he appends a postscript in which he mentions by name with personal salutation and endearing phrases, twenty-seven individuals of whom we know practically nothing except that they are here mentioned and were friends of Paul.

This depth and more particularly this breadth of human sympathy is not always the accompaniment of commanding genius. There are speakers who inspire admiration but not affection, who convince the intellect without entering the soul and swaying the heart. Such was not the genius of St. Paul. He " rejoiced with them that rejoiced; he wept with them that wept ". With the unselfish love of a mother, as he tells the Galatians, he brought forth in the souls of his followers the image of the Christ. In the love of men the power of his oratory was born, and in the love of Christ was that power made perfect. He became " all things to all men " that he might win all to Christ.

How often in writing his letters to his flocks does he tell them of the tears streaming down his cheeks through sorrow for their waywardness or through love for their souls, even as Christ wept over Jerusalem and Lazarus His friend. Sensitive though he was, there was in his love neither selfishness nor weakness nor human respect. Most gladly would he spend himself and be spent for their souls, he assures the Corinthians, " even though loving them more he be loved less ". He could rebuke the "senseless Galatians" for their infidelity, even while his heart cried out: " Am I then become your enemy because

I tell you the truth?" In Miletus, with his face set toward Jerusalem where chains and sorrows awaited him, he bids farewell in pathetic words to the Ancients of Ephesus. He reminds them of his tears, of his labors, of his love; he kneels with them in prayer and, embracing them, tenderly, bids them, as he thinks, a last farewell.

But most touching of all was his persistent and yearning love for his people—the people of Israel. He came to the Synagogue, a Hebrew of Hebrews, a Pharisee and a doctor of the laws, who had sat at the feet of Gamaliel and was blameless in the works of the law. He had studied the Scriptures in the Schools of the Temple and for three years in Arabia alone. He had the prestige of a scholar and a devotee and he came to the synagogue with high hopes. He had seen the light and the vision. "Surely," thought he, "they will hear me now; will learn as I have learned that the scriptures of the prophets have been fulfilled, that Jesus was the Messiah, that the light has dawned for Israel." "Men, brethren, children of the stock of Abraham, to you," he cried in the synagogue of Antioch in Pisidia, "to you, the word of this salvation is sent." And they had derided him and cast him forth. Driven from city to city by his own people, five times receiving at their hands forty stripes save one, three times beaten with rods, stoned at Lystra and left for dead, he never loses hope, striving on for sixteen years in Asia, in Macedon, in Greece, to lead Israel to the feet of Christ. And with the memory of persecution, of imprecations and of blows, he could still testify "in great sadness and in continual sorrow" his willingness to be "anathema for his brethren, his kinsmen according to the flesh."

Is not our modern sermon too often deficient in the display of feeling so notable in the character and language of St. Paul? The words of the old pastor to his ambitious but unsuccessful curate: "If you can't put fire into your sermons, put your sermons into the fire," were far more than a clever epigram. It is true that our later day civilization strives to conceal its emotion, is with great difficulty moved to tears, readily detects and repudiates appeals based on false sentiment and factitious emotion. But while this tendency makes it a far more difficult task to pierce the shell of modern reserve, it does not free the preacher from the necessity of strong emo-

tion. Rather does the very inertia of his auditors call for a more powerful appeal to stir successfully their wills and hearts, while the critical attitude of the pew demands from the pulpit a severe discipline in the art of persuasion. In this particular is St. Paul, in his tenderness, his gentleness, and his words of impassioned appeal, a model for the study of the priest to-day. The burning love of God and man was the flame that fed his eloquence and communicated itself to the hearts of his hearers. In this he but illustrated the principle of the Roman poet: "pectus est quod disertos facit". Without intensity of feeling, all human eloquence is as sounding brass and a tinkling cymbal. Rightly or wrongly, the mass of men will respond to an appeal based on feeling, where the most conclusive argument addressed to the reason will leave them cold and unresponsive.

A second characteristic of St. Paul's eloquence, I shall call, for want of a better term, his fearlessness. It presupposes physical and moral courage, but transcends them both. It is contemptuous of danger and suffering precisely because it is contemptuous of self, or rather it forgets and loses self in the greatness of its theme. This quality is at once a gift of nature and of grace. It may move an orator to utterance beyond his conscious power; it may accompany a saint to martyrdom. We see its workings in the soul overpowered by intense emotion; in a mother pleading for the life of her child; in the poet in rare moments of spiritual exaltation.

I do not forget that this is primarily a quality of character and in St. Paul was elevated by grace, but I believe that in the great artist every noble quality of soul finds interpretation in terms of his art; that eloquence in St. Paul was not solely the result of grace but a product of artistic power, and that an analysis of this power would be inadequate without a due recognition of this prominent characteristic. Moreover, I believe that this quality in varying degree is an accompaniment of all oratorical excellence, that it may be in a manner acquired and developed by conscious effort, and hence that its consideration is of practical moment in the study of St. Paul as a model of Christian eloquence.

Of physical and moral courage in the face of peril, St. Paul's career from his conversion to his martyrdom is a series

of striking examples. Dragged from the Temple by a mob of fanatics, the sons of men who had rent the air with cries of "crucifige", he is rescued by a Roman cohort and bound with chains. With shrieks of rage the mob forgets its fear of Rome, falls upon the soldiers and strives to recapture its prey. Carried bodily up the steps of the fortress while "all Jerusalem is in an uproar", the Apostle selects this dramatic moment to speak to the maddened throng of Jesus of Nazareth. Beaten, half-killed, with the pain of their blows still sensible in his quivering flesh, his garments torn and disordered, his face covered with dust and blood, forgetful of his own danger and the chains which bind him, he lifts his hand for silence and the thousands shrieking for his blood are awed in an instant to "a great stillness".

Later, standing before Felix and his adulterous consort, he chooses for his theme no language of propitiation, no personal appeal for freedom, but, like the Baptist before Herod, he reads the ruler a stern lesson in chastity and right living. And Felix, who could have said to him, "I have power to chastise thee and power to let thee go", is stricken with terror and "bids him go his way".

The conventional figure of Paul, the Olympian hero subduing the world, or the knight errant with the flaming sword passing from land to land, is unjust to his memory and untrue to the facts of history. His enemies could say of him that his bodily presence was weak, and tradition confirms their criticism. That he realized his physical shortcomings is evidenced by his earnest prayer to be relieved from the thorn in his flesh. This celebrated "stimulus carnis" of which he speaks to the Corinthians, was, it is fairly well agreed, a weakness of sight, a swelling of the eyes which amounted to a physical blemish. None realized more than Paul the value to a speaker of "the language of the eye". He was to speak, moreover, to Jews, who were taught by the Levitical Law to demand in their priests an unblemished person; and to the Greeks, who worshipped as no other people perfection in physical being. Repeatedly, then, he who had healed the cripple and raised Eutychus to life, prayed for a miracle in his own behalf until the answer came to him, "My grace is sufficient for thee". From that moment Paul learned to glory in his infirmities,

and self was swallowed up in Christ. With dauntless courage he rose in the synagogue in the face of his enemies; he stood before the Areopagus and dared to address the men of cultured Athens in his halting and imperfect Greek; he pleaded the cause of Christ in the royal halls of Agrippa; he learned to brave the Greek hatred of the barbarian and the Roman contempt for the Jew. The power of his spirit, the earnestness of his appeal, and the truth of his message, rose superior to his physical shortcomings.

From this forgetfulness of self and its consequent fearlessness, the modern student of St. Paul may draw encouragement and example. This is one of the deeper sources of oratorical power which yet lies well within the limits of conscious effort and imitation. It requires the intervention of no miracle. The masters of profane eloquence drew their compelling force from the same source. It does not exclude the modesty and deference becoming in every speaker, but most of all in the priest of God; but it must inevitably free him from that fatal timidity born of uneasy self-consciousness. Even the meek and gentle Christ surpassed the vain-glorious Pharisees in that He spoke as "one having power", and St. Paul admits us to his secret when he tells us that he knew nothing "but Christ and Him crucified". Paul had meditated deeply on "the unsearchable riches of Christ" alone in Arabia in the years immediately following his conversion and later in the intervals of a crowded life; he had so filled his soul with the principles of his Master that self and self-interest were lost, until he could say in truth that he no longer lived, but Christ lived in him. And because this way of meditation, of study, and of sympathetic assimilation is open to all, even less gifted souls may in their degree imitate St. Paul as a model of Christian eloquence.

The last quality of St. Paul's eloquence which I shall consider is his sincerity. This quality is more than intellectual honesty and integrity of character. In his speeches and letters we are struck by a singleness of purpose which disregards the accidental and indifferent, to seize upon the essential theme and impress it upon his hearers. This theme is ever the same —faith in Christ, love and imitation of Christ, Christ in the hearts of men, Christ yesterday, to-day, and forever. He does

not suffer himself to be drawn into profitless discussion. He has no pride of personal judgment. Circumcision is abrogated, yet he tolerates circumcision as a rite wholly indifferent, if so he can win souls to Christ. He and his followers are free to eat the flesh from heathen altars, but if by so doing he should scandalize his brother and keep him back from Christ, he would eat no flesh forever. Always before his mind is the vision of the Christ—Christ in the flesh, Christ on the cross, Christ in His glory. He guards jealously against any usurpation by man of the leadership of the Messiah. Not Paul, not Cephas, not Apollo, but Christ, is all and in all. "Was Paul crucified for you?" is the startling question he puts to the Corinthians; "or were you baptized in the name of Paul?"

In this sincerity and directness of thought, in nervous vigor, apt illustration, and pithy epigram, St. Paul recalls at times the terseness of Demosthenes. In the speech on the castle stairs, this obvious sincerity and directness goes far to explain the stillness which held his auditors. They were zealous of the law, he tells them: none more so than he was once; they had seized and beaten him; he himself had bound and scourged in every synagogue those who believed in Christ; they sought to take his life: he had taken part with them when Stephen was put to death. Therefore some overwhelming revelation must have turned him from his ways. Of that revelation, the vision of Christ, he speaks to them to-day, that believing, they too might turn from the ways of their fathers.

In his farewell to the Ancients of Ephesus, he reminds his hearers that he "has kept back nothing which was profitable" to them, and the Greek verb involves the metaphor of wrapping up in order to conceal. Paul was the product of a generation which delighted in intellectual subtleties, whose conduct of life was based on Stoic and Epicurean philosophies, whose religious rites took the form of esoteric mysteries. Against this tendency was the preaching of St. Paul. Religion was not a system of philosophy reserved to the enlightened, nor were its rites confined to the chosen initiates. Christ had died for all men. With him there was no distinction of Jew or Greek, bond or free, male or female, but all were one in Christ Jesus. And contrasting the simplicity of Christ's teach-

ing with the pseudo-philosophy of his day, he disclaims for that teaching "loftiness of speech or wisdom".

But above all is his sincerity evidenced by his constant insistence on the folly of the cross. He speaks of the glory of the Resurrection, but before all he preaches the shame of the Cross. It is almost impossible for later generations to realize the import of this tremendous fact. To us is the cross symbolic of the sublimest tragedy of time. Around that naked body rigid in a death of shame is the aureola of nineteen hundred years. But to Greek and Jew and Roman of that early age no infamy was comparable to this. He that was hanged was accursed of God; he that was crucified was thrice accursed. Paul does not extenuate the ignominy. The Jew must bear the scandal, the Greek accept the folly. Christ, having joy set before Him, preferred the cross, despising the shame. He glories in nothing but the cross; with Christ he is nailed to the cross, and he urges upon his followers again and again to be imitators of him as he is of Christ. It was the contrast between his austere preaching and the lofty speculations of Apollo which divided the church of Corinth and drew from the Apostle the rebuke that: "the wisdom of this world is foolishness with God". And lest we be inclined to think that this emphasis on the Passion is of little moment in illustrating the sincerity of Paul, we may remember that the Christian pulpit of our own day is far richer in well-meaning Apollos who show the beauty of Christian ethics than in ardent imitators of Paul who risk the scandal of the cross.

An ardent feeling which won the hearts of men, a fearlessness in faith which forgot self, a deep sincerity of purpose which impressed even his foes—these made up, in part at least, the eloquence of the great Apostle. With the impetuosity of Peter, the austerity of James, and the burning love of John, he who had never seen Jesus in the flesh labored more abundantly than all the rest. The grace of Christ mastered him, the love of Christ urged him, but the nature that was in him was powerful to the end. Paul the Apostle must be studied in the light of Saul the persecutor. The Saul who was stricken down on the road to Damascus had never died. The same fiery and impetuous zeal, the same devotion to a cause, the same inflexibility of purpose—all these, touched and elevated by the grace

of Christ, made up the personality of the Apostle to the Gentiles. In him the endowments of grace and nature subserved his greatest work, the apostolate of the spoken word. The Church to-day has need before all else of priests animated with his apostolic zeal in word and deed. For the instruction of the Ambassador of Christ, the Spirit of God has preserved his admonition to Timothy: "Preach the Word. Be instant, in season, out of season; reprove, entreat, rebuke in all patience and doctrine."

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THE PRIEST IN THE GERMAN ARMY.

TO avoid mistakes it is necessary to explain from the outset the sense in which the title of this article is to be taken. I do not want to write on whether or not the priests in Germany are fighting among the common soldiers. That would not require an article at all. Every one who has any knowledge of German conditions or of the spirit of the German people and government knows well that participation by priests in the actual work of fighting is an utter impossibility in Germany. I may safely say that there is not one in the whole large German population, whether Catholic or Protestant, who is not deeply convinced that actual fighting is diametrically opposed to the essential character and duties of a minister of any religion. This conviction readily explains why for the last thirty years all Catholic clerics who are subdeacons or in higher orders are entirely freed from active military service. This same conviction is also the reason why, at the beginning of this war, the military authorities were reluctant to accept Protestant ministers as active soldiers. It is certainly true that every priest and every minister in Germany is ready to sacrifice even life itself for his fatherland, if such a sacrifice were necessary; and he will certainly take up arms to fight if the need should arise. Many German priests whom I have met here since the war broke out have assured me of their most sincere willingness to suffer death itself if thereby they could help their fatherland. But in spite of this wonderful enthusiasm, no priest ever seriously thinks of taking up arms as

long as the fatherland does not need just that kind of coöperation. A priest taking part in actual fighting, without urgent necessity, would not be an object of admiration, but a scandal for all; his action would be a blow to the convictions of his fellow countrymen and would put in jeopardy all that is holy and sacred to the German religious mind.

This may seem strange, but only to such persons as do not understand the relations between priest and people in Germany. To characterize these relations I can do nothing better than deny any relation at all between the clergy and the laity and to emphasize the absolute identity of both. The German priest considers himself to be one of the people, and is considered by the people as simply and essentially one of themselves, sharing all their ideas, all their interests, all their peculiarities. His priestly dignity does not separate him from the people, so as to put him in a class by himself; on the contrary, it binds him more strongly to them and compels him to devote himself more than other men to the needs of the people, whatever these needs may be, whether political, religious, social, or economic. It is just because they know him to be one of themselves, that they know also that he yields to none in his love for the fatherland, that is, the people, and in his willingness to fight and die for them if necessary. But they know likewise and feel it intimately that he has obligations to them and duties different from theirs, duties which are just as high and just as important as those of the martyrs on the battlefield. Thus they expect him to do his duty whithersoever it calls him, be it at home or on the firing line, not as a destroyer, but as a protector and saviour, "fungens legatione pro Christo".

Furthermore, I am not setting out to establish or prove the fact that the German priests give every possible attention to the soldiers in the battle line and the hospital. To undertake this would be an insult to the German clergy. It is self-evident; there is no need either to assert it or to prove it.

My purpose in this article is quite different. It is to show what the State does for the spiritual welfare of the soldiers and how the State makes use of the priest to satisfy their religious needs. In doing so I shall base my statements entirely on the official military regulations. I intend to write

on this subject in a sober and objective manner. There will be no appeal to the emotions of the reader nor any attempt to create artificial sympathy or admiration. I shall aim simply at proposing the facts and only the facts.

By far the largest part of the German army is under Prussian rule and subject to the regulations of the Prussian military authorities. The regulations, however, for the armies of the other states are more or less identical with those of the Prussian army. It will therefore be more useful and reasonable to confine myself to the explanation of the regulations in force in the Prussian army.

The institution of military chaplains in the Prussian army dates from 1834. In that year, for the first time, three chaplains were appointed for the Rhenish soldiers. A cabinet order of 4 February, 1843, provided for the appointment of at least one chaplain for every army corps. Consistently with this cabinet order and a papal brief of 24 October, 1849, the office of an army bishop was created. This post was assigned to the Prince Bishop of Breslau, Melchior von Diepenbrock, who was authorized to subdelegate his faculties to a so-called *Feldpropst*. After von Diepenbrock's death no other army bishop was put in his place, but the faculties formerly subdelegated to the Feldpropst were given immediately to different priests. In the year 1868, as a result of negotiations between the State and the Roman Curia, Pope Pius IX determined in a brief of 22 May that the Feldpropst and the military clergy should hold their office independently of, and without any connexion with, any diocesan bishop. Moreover the Feldpropst should always be a bishop "in partibus infidelium". The whole matter was finally settled by the so-called "Katholische Militaerkirchliche Dienstordnung" of 17 October, 1902 (quoted in this article as K. M. D.).

The Catholic part of the Prussian army is divided into military parishes, "Militaergemeinden". Generally speaking, the following persons belong to these parishes:

1. All the active soldiers (officers, physicians, and privates), and the reservists who are actually called in for practice or manœuvres;

2. the inactive officers *zu Dienst*, and employees of the place where an army chaplain resides;

3. the cadets and employees in army or navy academies to which army chaplains are appointed;

4. the wives and children of most of the persons mentioned above, but not their parents, other relatives, or their servants.

The care of these parishes is given either to the army chaplains proper or to auxiliary chaplains, or, in places where, on account of the small number of Catholic soldiers or for other reasons, no regular chaplain is appointed, to a priest living in that place or, if this cannot be done, to an army chaplain of another military parish.

The ecclesiastical superior of all army chaplains and priests charged with the care of the soldiers is the Feldpropst, or army bishop. His army appointment is from the Emperor direct. The papal brief of 4 February, 1868, says: "Designatio personae pro cappellani majoris munere fiet collatis inter Nos Successoresque Nostros ac Serenissimum Borussiae Regem consiliis. Capellanus major ex concessione Apostolicae Sedis Episcopali dignitate fulgebit, titulo ecclesiae in partibus infidelium: munus porro conficiendi antea processuales tabulas de ipsius vita ac moribus juxta canonicas sanctiones demandatum volumus uni ex Antistitibus Regni Borussiae." In ecclesiastical matters and in all his relations with the higher ecclesiastical authorities he is entirely free and independent of the military authorities. In all mixed matters which touch upon the military service he is obliged to obtain the approval of the minister of war before he sends out any general decrees or orders. He appoints, with the approval of the ministry of war, one of his army chaplains as vicar general, who, after the death of the army bishop, takes his place until a new army bishop has been elected.

The army bishop has to visit all military parishes at least once in six years. In these visitations he also administers the Sacrament of Confirmation. He has to send a written report of the visitations to the war office. Naturally the right of consecrating the military churches belongs to him. Every third year he is obliged to call the higher army chaplains to Berlin to a synod.

The higher military chaplains, the so-called *Oberpfarrer*, are in rank and duty like the deans or archpriests in the dioceses. Their number is fixed by parliament, generally one for

every army corps. He has to visit all parishes of his army corps at least once in three years; the order of these visits is approved by the Feldpropst, to whom also a written report of the visitation must be made. The *Militaeroberpfarrer* has to call the military chaplains of his army to a convention once a year. The Militaeroberpfarrer are appointed by the Emperor upon the recommendation of the Feldpropst.

The regular military chaplains, the so-called *Garnisons-* and *Divisionspfarrer,* are the ordinary pastors of the military parishes. Their number is fixed by parliament; they are appointed by the Feldpropst. Besides these there are the auxiliary army chaplains and diocesan priests who in certain cases are charged with the care of the soldiers.

The military superiors are: the minister of war for the army bishop, and the commanding generals and the governors for the other chaplains.

The uniform for the military chaplains is the ordinary ecclesiastical garb—cassock on solemn occasions, and on other occasions the so-called soutanelle.

The salary of the army chaplains varies according to their age and dignity. The sum allotted to Garnisons- and Divisionspfarrer begins with 2400 Marks, and increases every three years, twice by 500 Marks and twice by 400 Marks, up to 4200 Marks. The Militaeroberpfarrer at first receives 3600 Marks, with an increase every three years, twice by 600 Marks and twice by 550 Marks, up to 5850 Marks.

In addition to the salary, all army chaplains receive the so-called *servis,* that is, money to maintain their establishments. The *servis* for the Oberpfarrer amounts to from 756 to 1314 Marks, and for the other chaplains it runs from 576 to 972 Marks, according to the classification of the place in which they are stationed. All army chaplains receive also a certain amount of money to pay their rent. This varies according to where they are stationed. The allowance is between 540 and 900 Marks. Finally the Oberpfarrer receives 50 Marks and the other chaplains 25 Marks for office expenses.

The lowest possible income is thus 3757 Marks, and the highest possible, 8186 Marks—that is $940 and $2,045; which means, in terms of American market value, about $2,000 and $4,500. To this there are still to be added the stipends and the money for special expenses in the military service.

All military chaplains have a right to a pension. This varies according to the length of service and previous income. It runs from one quarter to three-fourths of the last salary. This right to a pension is forfeited if a chaplain leaves the military service before he can rightly be considered as unable to fulfill his regular duties.

From the preceding comparison it is clear that the Catholic part of the German army, with its bishop and its chaplains, constitutes a real diocese in which the ecclesiastical rules and principles are effectively adapted to the special character of those for whom this diocese is erected. But the State does more than merely create and organize a diocese; it determines also what is the minimum of pastoral care to be administered to the soldiers.

Divine Services. In every garrison town Mass must be said for the soldiers at least once each Sunday, and if need be, several times a Sunday. To these Masses the soldiers are officially marched in a body and in such divisions that each soldier must attend Mass at least once a month. In such places as have special military churches the attendance in a body must be regulated so that the men can be led to church oftener than once a month. Besides, care has to be taken that free time and opportunity to attend Mass of their own accord has to be provided for those who are not on that day officially led to church. Religious services must also be held on the following feasts: Christmas, Easter, Pentecost, New Year's Day, Ascension, Corpus Christi, Epiphany, Candlemas, Annunciation, Good Friday, St. Peter and Paul's, Assumption, All Saints, Immaculate Conception, on the *Buss und Bettag* (the third Wednesday in November, similar to Thanksgiving Day in the United States), and on the Emperor's birthday. If in certain localities there are special feast days, these also have to be celebrated by special services for the soldiers.

The services are not to last longer than one hour. When the thermometer is below 29 degrees, the time has to be shortened in churches which are not heated. In places where there are no garrison chaplains and the soldiers march in ranks to a parish church, if the parish priest will not agree to the times fixed as above, there will be no attendance in a body, but private attendance is allowed to the individual soldier.

The chaplain may have other services, besides Mass, such as devotions during Advent, Lent, May, New Year's Eve, and so on. If the chaplain wishes, the hours of these devotions are officially announced to the soldiers; but attendance at them is left to the zeal and initiative of the soldiers themselves.

Each soldier receives the so-called Army Prayer and Hymn Book, as part of his kit. It has to be returned at the end of the military service, but can be kept on payment of nine Pfennigs, or two cents.

The military commanders are urged to encourage and cultivate the singing of religious hymns at divine services, because an intelligent congregational singing is considered as being "of the highest importance for the ecclesiastical life of the army and the whole population". For the beautifying of the services on feast days a choir has to be formed by musicians and by especially gifted subaltern officers and privates.

Confession and Communion. The soldiers are free to receive the sacraments of Penance and Holy Communion as often as they wish and where they wish. Twice in the year, however, at Easter and in the fall, they are marched in a body to their church or chapel for this purpose. The soldiers are not forced to receive the sacraments, but they are obliged to participate in the preparation conducted by the chaplain and to listen to the instruction then given by him. The days for the reception of these sacraments are to be announced in advance, so as to give the chaplain time for special admonitions as far as he deems these necessary.

The soldiers who wish to confess in Polish are given an opportunity to do so twice a year. The commanders are forbidden to investigate what language is used by the individual soldiers in their confessions. The soldiers who have not made their First Communion must receive preparatory instructions for at least half a year and, if possible, twice a week. The chaplains are also responsible for the religious instruction and special preparation of all the members of their communities who are not soldiers, i. e. the children, before their First Communion and before receiving the sacraments.

Baptism and Marriage. The ordinary ecclesiastical regulations for the administration of the sacraments of Baptism and Marriage hold good also for the military chaplains (compe-

tence, impediments, *proclamatio bannorum, tempora clausa,* etc.).

After the swearing-in of recruits the military authorities have to ascertain which of the recruits have not been baptized and which of the married recruits did not receive the blessing of the Church on their marriage, and give their names to the chaplains. These have to take special care of such soldiers and to report before 1 May regarding the success of their pastoral endeavors to the Feldpropst, who in turn has to report before 15 October to the minister of war.

Hospitals. In all hospitals in which special rooms can be prepared as chapels, service must be held every Sunday. The chaplains have to visit the patients frequently, even if they are not called for. If a patient wishes, or if he is in danger of death, the chaplain has to be immediately notified by the hospital authorities.

Prisons. According to § 110 of the K. M. D. the chaplains have special duties toward those interned in military prisons. All military prisoners must attend divine services as often as it is feasible to do so. They are to be frequently visited by the chaplain and brought under religious influences. The prisoners may go to confession and Communion as often as they wish; twice a year, however, they should be given special facilities and encouragement to do so.

Social meetings. The chaplains are required to arrange from time to time so-called "garrison evenings" for the soldiers, and "family evenings" for the families of the soldiers, to invite all concerned and to give interesting and appropriate lectures, etc. The purpose of these meetings is, according to § 111 of the K. M. D., "the cultivation of Christian and loyal characters and the strengthening of the bonds between the pastor and those entrusted to his care".

Religious literature. Distribution of religious literature among the soldiers is allowed only with the knowledge and the express approval of the military chaplain. This regulation is very important, because it prevents the spread of sectarian pamphlets among the Catholic soldiers. For these a special weekly paper is published by the army bishop. To promote "the furtherance of a Christian and ecclesiastical spirit among the soldiers", as the K. M. D. puts it, books for

the army libraries should be selected only under the supervision of the chaplain.

The preceding outline is, I am inclined to think, sufficient to justify the impression that the German soldier is very well cared for in all matters of religion. Perhaps it may be thought by some that there is too much caring, too many rules and regulations. This, however, is entirely in line with the so-called " Prussian Spirit ". The Prussian Spirit does not know the maxim " Let things go "; but after it has conceived a goal to be reached, it takes the straightest way to that goal, using every means conducive to that end, and disregarding every obstacle. It is only consistent with this spirit that by rules and regulations it determines the way to be followed to insure the reaching of the goal.

The question is how this system works out in regard to the spiritual care of the soldiers. To this question an *a priori* answer can be given with the utmost certainty. The system works splendidly and most effectively all along the line. The reason is this. The Prussian Spirit is in fact not " Prussian " in the sense that it is in opposition to the German Spirit; on the contrary, it is *the* German Spirit. Every real German is, in spite of his indomitable sense of personal freedom, in which he yields to none, a worshiper of what he calls *Zielstrebigkeit,* and therefore also of systematizing and organizing. Consequently in the case in question, the systematization and organization of the religious work in the army appeals to all concerned, no matter whether they apply it to others or whether it is applied to them. Consistently with this characteristic trait it elicits their sincere coöperation.

This *a priori* answer is confirmed by experience. One need only ask the Catholic parents of the young men who have served their time in the army. They will assure you that their sons have become better in their morals, more serious in their habits, and more faithful to their religious duties. If you ask the military chaplains what they think of the success of their endeavors to promote religious life in the army, of course all have, as all missionary priests have, their disappointments and their sorrows; but there is not one who will not heartily confess that his work is satisfactory and effective, more effective than that of his brethren in the civilian parishes. All will

agree with me when I say, *from my own experience,* that there is no greater pleasure and no easier satisfaction to be had than in instructing the soldiers, in hearing their confessions, and in protecting and helping them in their religious convictions. If you ask the common parish priest who has had long practical experience in the vineyard of the Lord, what he thinks of these army regulations, he will agree at once that, generally speaking, there are in his parish no better Catholics, none with a higher sense of religious duty, than the men who have served in the army.

In spite of a certain warlike trait in the German character, on account of *his sense of right and freedom,* there are few indeed who are attracted by militarism as such. But everyone of the Catholic clergy and the Catholic population, who does not stop at considering taxes and personal inconveniences, will approve with all his heart of German militarism *as it exists.* He will do so, not only on account of its national, social and economic advantages, not only because it preserves the German people, as Chamberlain Stewart puts it, as a "male" nation, but also and especially on account of its wholesome effect on the religious life of the nation.

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THE SCRIPTURAL USE OF THE WORD "WINE".

1. We read in the life of Cosmas, the 54th Patriarch of Alexandria, that during his Patriarchate (ninth century), the Egyptian Church had much to suffer at the hands of the Mohammedans. Among other things, the Arabs, themselves total abstainers since the days of Mohammed, forbade the use of wine under any pretext whatsoever, so that it could neither be bought nor sold. The consequence was that the Christians were deprived of one of the essential requisites for the celebration of the divine mysteries. In such dire straits, they secured clusters of dry grapes and, having soaked them in water, extracted the juice which was then prepared for the celebration of the Mass.[1]

[1] See Renaudot's *Historia Patriarcharum Alexandrinorum,* p. 296; also *Liturgiarum Orientalium Collectio,* I, 176.

We have a parallel case in our own days. The constitutional amendment voted by the people of Arizona, 3 November, 1914, reads as follows: "Ardent spirits, ale, beer, wine or intoxicating liquor or liquors of whatever kind shall not be manufactured in, or introduced into the State of Arizona under any pretense. Every person who sells, exchanges, gives, barters or disposes of any ardent spirits, ale, beer, wine, or intoxicating liquor of any kind to any person in the State of Arizona . . . shall be guilty of a misdemeanor and upon conviction shall be imprisoned for not less than ten days," etc. Although the spirit that has prompted the amendment is far different from the one that animated the Mohammedans of the ninth century, the enactment, if applied strictly, would create for the Church of to-day the same difficulties as she experienced then. There is nothing surprising therefore in the fact that Father Connolly should, in the name of the Catholics of Arizona, have tried to secure an injunction against the amendment in question and to have it declared inoperative and void, because unconstitutional. The injunction has, however, been denied, and the case referred to the Supreme Court of the United States. With prohibition or anti-prohibition as such, the Catholic Church is not concerned—provided no moral principle be involved—as long as she is guaranteed full liberty to carry on her ritual according to her laws. It is because this right is generally recognized that in almost all the States of the Union where prohibition is in vigor, a special proviso has been made in favor of wine used in liturgical functions.

2. The starting point of the Church legislation on the question of Mass wine is the action of our Lord at the Last Supper, who, commanding the Apostles to repeat, in commemoration of Him, what He was then doing, took the chalice (of wine), gave thanks, and gave to them saying: "drink ye all of it, for this is My blood," etc.[2] Then He added, "I shall not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

In order to understand better what kind of wine our Lord used on this occasion and to justify the subsequent practice of the Church, it may be of some interest to examine the nature

[2] Matt. 26:27 ff.; Mark 14:23 ff.; Luke 22:14 ff.

of the beverage or beverages derived from the grapes in use among the Hebrews down to Christian times.

3. A few words on the Old Testament method of making wine may be of some help in understanding what follows. The wine-press was regularly hewn out of the rock and consisted of two—sometimes more—receptacles, an upper one, large and shallow, the wine-press (gath); and a lower one, narrower but deeper, the wine-vat (yéqeb). The two receptacles were connected by a conduit, so that the juice could flow from the upper to the lower one. The grapes were brought from the vineyard and placed in the gath, where they were first trodden down with the feet and then crushed with stones, boards, etc. For the production of special wines, the grapes were allowed to remain for a few days in a spreading place, either on the housetop or in the fields; they were then trodden and treated as usual. The grape juice was received in the lower vat and was either allowed to remain there during the first, or "tumultuous", fermentation, or transferred immediately to earthen jars. The fermentation began a few hours afterward. We find also presses dug in the ground (Matt. 21:33), made secure with masonry and carefully cemented.

After the first stage of fermentation, the partly fermented must was often transferred to skin-bottles, where the fermentation process was completed (Job 32:19); this will explain the passage of Matt. 9:17,[3] in which it is said that new wine should be put into new bottles, i. e., skin bottles; because a new skin bottle would have sufficient elasticity to expand under the pressure of fermentation, while older ones already hardened would break under the stress.

The whole process of fermentation was over in between forty and sixty days, and wine was fit to drink some three or four months after the vintage.

4. The various terms used in the Bible to designate the product of the vine are the following: yáyin (about 140 times); Tirosh (38 times); 'Asis (5 times); hémer (twice); sóbe (3 times); mishrah (once); to these should be added shekar (23 times), generally rendered "strong drink". Besides, there are a few other terms designating various mix-

[3] Mark 2:22; Luke 5:37.

tures, such as mések (once); mimsak (twice); mézeg (once). We leave out of consideration a few poetical designations that are useless to our purpose, such as the "fruit of the vine", "the blood of the vine", "a tear", "the lees".

5. Yáyin, the most common word for wine, is probably a primitive root; we find it in the Assyrian înu, the Ethiopic wayen, the Greek οἶνος, the Latin vinum, and the English wine. In all these it has substantially the same meaning.

The Septuagint and other Greek versions of the Bible render yáyin by οἶνος, except in one passage, Job 32:19, where they have γλεῦκος (Symmachus, οἶνος νέος). Latin has regularly vinum. The Syriac Peshitto and the Aramaic Targum render yáyin by hemra, and the Arabic version of Saadya by hamr, two words which, like the Hebrew hemer, are derived from a root meaning "to ferment", "to boil"; the Arabic hamr is, besides, used for any kind of alcoholic drink. There is no doubt consequently that all translators have understood yáyin to be the fermented product of the vine, known to us as wine. We may add that in the Aramaic portions of the Bible, hemra is the regular substitute for yáyin; see Esdras 6:9; 7:22; Dan. 5:1, 2, 4, 23.

6. The attributes predicated of yáyin in the Old Testament clearly prove its fermented nature.

It is represented as a stimulant which rejoices the one that drinks it, v. g. "They shall be valiant men of Ephraim and their heart shall rejoice as through wine;"[4] God is praised for His bounty "that wine may cheer the heart of man."[5] To these may be added the praises of wine, provided it be taken with moderation, contained in Ecclesiasticus 31:25-31 (30-42).

Another effect of wine, only too well known in the Bible, is intoxication. There is the well-known case of Noah;[6] the case of the daughters of Lot, who made him drink to excess;[7] Hannah, the mother of Samuel, was thought, on account of her actions, to be under the influence of wine.[8] In numerous pas-

[4] Zach. 10:7.

[5] Ps. 104 (103):15; see further Esth. 1:10; Eccles. 9:7; 10:19.

[6] Gen. 9:21, 24.

[7] Ibid., 19:32-35.

[8] I Sam. 1:14; see further, I Sam. 25:36, 37; II Sam. 13:28; Zach. 9:15; Ecclesiasticus, l. c., etc.

sages, abuses are strongly condemned, v. g. " Wine is a luxurious thing . . . whoever is delighted therewith shall not be wise; " [9] " Woe to you that rise early . . . to be inflamed with wine." [10] To preclude all possibility of scandal due to excessive wine-drinking, the priests were forbidden to drink wine before entering the sanctuary.[11]

All this supposes certainly that yáyin was fermented and more or less alcoholic; there is hardly a passage in the Old Testament where the use of the word would lead us to think the contrary. except a few cases where yáyin is taken in the general sense of vintage, v. g. Jer. 40: 10-12.

7. Yet, fermented as it was, yáyin was commonly used as a drink; Jacob brought Isaac venison and he ate, and yáyin and he drank.[12]

We may add here that for ordinary usage wine was perhaps mixed with water. Among the Greeks and Romans the practice was common, and hence they had wines πολύφοροι, i. e. strong and capable of bearing a large admixture of water, and ολιγόφοροι, i. e. weak. In the older Biblical records no clear basis is found for asserting that wine was tempered with water; in Is. 1 : 22, wine—here sóbe, not yáyin—mixed with water is given as a figure of the decadence of Israel. This shows that the contemporaries of Israel knew of the practice, but does not prove, at least clearly, that they themselves followed it. II Mac. 15 : 39 (Greek text) probably points to the general practice in those days: " It is hurtful to drink wine or water alone, but wine mixed with water is pleasant, and delighteth the taste "; see, however, a different rendering in the Vulgate.

The Mishnah assumes that it was customary to dilute the wine with water, the proportion being two parts of water to one of wine.[13] If the wine was strong the proportion would be three parts of water to one of wine.[14]

[9] Prov. 20 : 1.

[10] Is. 5 : 11; see also Prov. 21 : 17; 23 : 20, 30-32; Is. 5 : 22; 28 : 7, etc.

[11] Lev. 10 : 9; cf. Ezech. 44 : 21.

[12] Gen. 27 : 25; cf. Judges 19 : 19; II Sam. 16 : 2; Job 1 : 13, 18; Amos 5 : 11, etc.

[13] Nidda 2 : 7; see Berakhoth 7 : 5, etc.

[14] See Shabbath 8 : 1.

However, the terms mések,[15] mimsak,[16] mézeg,[17] all coming from roots meaning to mix, do not refer to the tempering of wine with water, but rather indicate the admixture of various aromatic herbs and spices which improved the taste and strength; this practice was common in classical antiquity.[18]

8. It is clear, therefore, that the Hebrew yáyin in its various functions is a good equivalent to our fermented wine. The case, however, is not so clear with the term tirosh. Many commentators and lexicographers understand it as unfermented grape juice, and in our English versions it is translated by wine, must, or new wine. It comes from a root yarash which means to possess, not because tirosh takes possession of the one that drinks it, as is found in Gesenius's *Thesaurus linguae Hebraicae et Chaldaicae*, s. v. yarash, but because it is part of the possessions of its owner; it is thus exactly parallel to the Syriac meritha.[19] Possibly, however, it is borrowed from the Sumerian siras, whence the Assyrian sirashû, palm or date wine.[20]

Beyond the fact that tirosh is one of the principal possessions of its owner, the etymology does not supply us with a clear insight into its meaning. The Greek Septuagint, with the exception of two passages, Is. 65 : 8 (ῥώξ, grape), and Hos. 4 : 11 (μέθυσμα, intoxicating drink, see below), has regularly translated it by οἶνος, the same word used for yáyin. Aquila in the few passages that have been preserved in Origen's Hexapla, seems to have rendered it by ὀπωρισμός, on which St. Jerome[21] remarks: "Aquila autem proselytus et contentiosus interpres, qui non solum verba sed etymologias quoque verborum transferre conatus est, jure projicitur a nobis. Quis enim pro frumento et vino et oleo possit vel legere vel intelligere χεῦμα, ὀπωρισμὸν, στιλπνότητα, quod nos possumus dicere fusionem, pomationemque et splendentiam."

The Syriac Peshitto and Aramaic Targums, have, with few exceptions, hemra, and the Vulgate, vinum, all using the same

[15] Ps. 74 (75) : 9.
[16] Is. 65 : 11; Prov. 23 : 30.
[17] Cant. 7 : 2.
[18] See Pliny, *Historia Naturalis*, XIV, 19; cf. Isaias 5 : 22.
[19] See Payne Smith, *Thesaurus Syriacus*, s. v., ìrath.
[20] See Ball, *Genesis*, note on 27 : 28, in *Sacred Books of the Old Testament*.
[21] Epist. 57, ad Pammachium, 11 (Ed. Vallarsi).

word as for yáyin; the Vulgate has occasionally vindemia or vintage, and the Syriac twice 'aba (fruit) and once tutitha (grape). The Arabic version of Saadya has 'Asir (juice), used of grapes and fruits.

9. Tirosh occurs thirty-eight times, and in at least thirty passages is found in conjunction with grain, oil, and other products of the soil, or at least with one of these. As a sample we may quote Deut. 28: 51: "A most insolent nation will devour the fruits of the cattle, and the fruits of the land until thou be destroyed, and will leave thee no grain, nor tirosh, nor oil, nor herds of oxen, nor flocks of sheep, until he destroy thee."

In all those passages, the word tirosh is used as the produce of the vineyard, but not as a drink. It is in the same relation to yáyin as yishar (olive juice) is to shémen (olive oil), or as grain is to bread or other eatables derived from it. It is the raw material out of which yáyin is made; and to be rich in tirosh is to be rich in wine. Thus we may understand why the versions have used οἶνος, hemra, vinum, all of which words mean wine, because these terms, as yáyin itself in a few passages, are used not merely for the drinkable wine but also for the whole result of the vintage, including must. Nor is it to be wondered at that tirosh should not be numbered among the usual beverages, although we may assume that it was occasionally drunk, for unless taken before fermentation has begun, it is anything but agreeable; and as far as we know, the ancient Jews do not seem to have used means for preventing fermentation. Highly interesting in this respect is Mic. 6: 15: "thou shalt sow, but shalt not reap; thou shalt tread the olive but shalt not be anointed with oil (shémen), and (thou shalt tread) the tirosh but shalt not drink the yáyin". Here it is evident that what they drank was yáyin and not tirosh. In Isaias 65: 8, the juice still contained in the grape is called tirosh, and in Jotham's fable (Judges 9: 13), when the vine is asked to be king over the trees, it answers that it cannot leave its tirosh. We are therefore justified in asserting that the tirosh is not a regular drink, and that the term does not imply the presence or absence of fermentation; it designates the juice of the grape until it is wine. Aquila's ὀπωρισμός (fruit [here grape] harvest), like St. Jerome's occa-

sional vindemia, is good rendering, provided we understand it, not in the active sense of harvesting, but in the passive sense of the harvest gathered and trodden.[22]

10. A few passages, however, seem to contradict this conclusion. In Isaias 62: 8, we read: "Surely, I will no more give thy wheat to be food to thy enemies, and the sons of the strangers shall not drink thy tirosh for which thou hast labored". Here, there is question more of the produce destined to become a drink than of an actual drink; certainly, in the first parallel clause, wheat is not an immediate food unless it be turned first into bread; see, besides, following verse 9. In Hos. 4: 11, the case seems to be stronger: "Fornication and yáyin and tirosh take away understanding". There it does seem that tirosh is an actual drink and even a strong intoxicant. On this we must however remark that although tirosh at one stage was fermented or more accurately in the process of fermentation, viz. before it was wine, still it seems strange that it should have been chosen as a sample of the alcoholic drinks that take away understanding. It is also remarkable that the Septuagint, which has translated tirosh by οἶνος, should in this passage have μέθυσμα (intoxicating drink), a word never used to translate tirosh, but often used to render the Hebrew shekar, strong drink. The Syriac and the Targum of Jerusalem, read rauyûtha, drunkenness, and the Vulgate, ebrietas. Tirosh here is therefore critically doubtful and in all probability we should read shekar.

The last passage which might be quoted against our conclusion is Judges 9: 13, where it is said that tirosh cheereth God and man. However, here we must make the same remark as we did above on Isaias 62: 8: there is question of a produce destined to become a drink for God and man. The allusion is evidently to the drink offering of which we shall speak presently; but as a drink offering yáyin, not tirosh, was used.

11. Yáyin is offered as a libation or drink offering. Among the surrounding nations the libation was either poured on the victim or spread around the altar; its quick absorption was a sign, in popular imagination, that the god had actually partaken of the libation. With the Hebrews the gross material

[22] Cf. Vergil's "spumat plenis vindemia labris", Georgica, 2, 6.

concept had been purified, but the main idea had been retained as a symbol. If tirosh was not a drink fit for men, much less would there be any question of offering it to God; wine on the contrary was a constant accompaniment of a royal banquet, and would be naturally selected. As a matter of fact, we never find tirosh actually offered to God as a libation, but wine is prescribed in a great many passages, v. g. Ex. 29:40; Lev. 23:13; Numbers 15:5, 7, 10; 28:14, etc. The Mishnah (Eduyoth 6:1) prescribes that before the juice of the new vintage can be offered as a libation it must be at least forty days old, i. e. the fermentation must be finished; but then it was wine (see above, § 3).

On the other hand, for the fulfilment of the laws of tithe, which affected the products of the land, tirosh is taxed but not yáyin. A résumé of the things tithed is given in Lev. 27:30-34. All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Yahweh's . . . all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Yahweh", and the Mishnah comments on it: "everything that is eaten and is watched over and grows out of the ground is liable to tithe".[23] Grain, tirosh and oil (yishar) are thus repeatedly mentioned together as taxable property.[24] Yáyin, however, is never taxed because it is not a produce, but a drink. Of course, in the Talmud where the term tirosh has become more or less obsolete, yáyin is spoken of as taxable property, because, like οἶνος, or vinum, or wine, it may be a generic term. In the Bible where the distinction is almost always kept, only tirosh is taxed. It is interesting to note that it was not the crop in the field which was taxed, but the threshed grain and the extracted tirosh while in the wine press. The Mishnah (Ma'aseroth 1:7) says that wine—here taken in a general sense, as is evident from the context—is taxable as soon as one begins to scum the froth, i. e. as soon as the tirosh begins to ferment, which, as remarked, occurs a few hours after it is in the vat. The aim of this passage, as appears clearly from the further discussion in the Gemarah, is to determine at what time the tithe should

[23] Ma'aseroth 1:1; see also Num. 18:13 ff.

[24] Deut. 12:17; 14:28; Neh. 10:37 ff.; 13:5, etc.

be reckoned. Before the beginning of the fermentation, the owner could consume some of the juice, and although the amount of the taxable property and therefore also the amount of the tax would be lessened thereby, it was thought lawful. This fact, besides, proves beyond doubt that the tirosh, before fermentation, was not drunk to any extent, for by having it taxed only when it began to ferment, the Talmudic law would have opened the way to all sorts of abuses. From the same Talmudic principle we may infer that tirosh was not ordinarily kept in an unfermented state for subsequent use, otherwise the Jews might have avoided the tax altogether.

We may now add a few remarks on the other words for wine occasionally used in the Old Testament.

12. Sóbe, from a root saba, "to drink largely", refers evidently to a fermented product; it is probably nothing else than a substitute for yáyin. The only passage where it is certainly genuine is Isaias 1:22; and there it is evidently a spirituous drink which, being diluted with water, is used as a symbol of Israel's decadence. The other passages (Nahum 1:12, and Hos. 4:18) are critically doubtful.[25]

13. Hémer, which occurs but twice (Deut. 32:14, and Is. 27:2), is derived from the same Semitic root that supplies us with the Aramaic, Syriac, and Targumic hemra and the Arabic hamr, and which means "to ferment". These words regularly correspond to the Hebrew yáyin, so that hémer is a poetical substitute for yáyin (see above, § 5).

14. In Numbers 6:3, in connexion with the vow of the Nazirites, we read "he shall separate himself from wine and strong drink, he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink the 'mishrah' of grapes nor eat of fresh or dried grapes". The root sharah (to be moist) does not supply us with any definite meaning, but the context clearly points to a liquid drawn from the grape different from the wine. Syriac renders it by teriana (juice); the Arabic of Saadya has naqi (a beverage made of water in which grapes have been macerated); the Greek understands it as the grape juice when the grapes are being trodden; the Latin as "quidquid de uva exprimitur". We have to deal,

[25] See commentators.

therefore, with an unfermented liquid. We should not, however, jump to the conclusion that the mishrah was an ordinary drink with the Jews; it is mentioned here to show that the Nazirite was not allowed to touch grapes in any form whatsoever.

15. 'Asis occurs five times. It is derived from a root 'asas (to crush), whence it would mean juice extracted by crushing. Arguing from this etymology, many commentators think it is a poetical term for tirosh. The Septuagint has rendered it differently in almost every passage, and so have the other versions, as follows: In Isaias 49: 26, Greek, οἶνος νέος; Latin mustum; Syriac, meritha (mustum); in Joel 1: 5, Greek, μέθη (strong drink, intoxication); Latin, vinum; Syriac, hemra; in Joel 4 (3): 18 and Amos 9: 13, Greek, γλυκασμὸς (edulcoration); Latin, dulcedo; Syriac, haliûtha (dulcedo); in Cant. 8: 2, Greek, νᾶμα οἴνου; Latin, mustum; Syriac, haliûtha. In this last passage, however, there is question of the 'Asis derived not from grapes, but from pomegranates.

In two passages, there is no doubt that the 'Asis was fermented, Is. 49: 26, . . . "they shall be drunken with their own blood as with 'Asis", and Joel 1: 5, "Awake ye drunkards and weep; and wail all ye drinkers of wine, on account of the 'Asis, because it is snatched from your mouth". In Joel 4: 18, although there seems to be question of a drink, the meaning is not clear: "The mountains shall drop down 'Asis, and the hills shall flow with milk". Still more doubtful is Amos 9: 13. In view of the two clear passages of Isaias and Joel, it is our opinion that 'Asis is a poetical term for yáyin. However, on the strength of the Greek γλυκασμὸς, it may refer to some of those aromatic mixtures of which we spoke above (§ 7), and which were highly prized.

16. The term shekar, from root shakar, to become intoxicated, is, according to all, a strong alcoholic drink, either very old wine, or more probably any kind of strong drink, "omne quod inebriare potest", says St. Jerome.[26] Like our modern liquors, shekar is not an ordinary drink. It is in fact generally condemned, v. g. Is. 5: 11, 22; 28: 7, etc.; yet not always—Prov. 31: 4; it was allowed at sacrificial meal, Deut. 14: 16, and could be used as a libation to Jehovah, Num. 28: 7.

[26] Ep. 52, ad Nepotianum, 11, edit. Vallarsi.

We may now briefly summarize the conclusions to which the preceding investigation has led us. Yáyin, wine, was fermented; it was used not only as an ordinary beverage, but also as a libation to God. Although tirosh may, and probably must, have been occasionally drunk, especially during the vintage season, it is nowhere considered as a regular drink, and therefore, was not used for sacrificial purposes; when actually drunk it may at times have been called mishrah. Being a product of the soil, it is taxable property. All the other words of the Old Testament used to designate the drinkable product of the vine, are substitutes, not for tirosh, but for yáyin, although they may imply some foreign admixtures, or perhaps some special brand of wines.

17. Wine in the New Testament. It is now comparatively easy to form an idea of what was meant by the New Testament wine. As a drink, it is exactly the yáyin of the Old Testament; in a more general sense, when taken for the yield of the vintage, or for the juice of the grape before it was drinkable, it corresponds to the Biblical tirosh: thus in Matt. 9: 17; Mark 2: 23; Luke 5: 37; perhaps also Apoc. 6: 6; 19: 11.

18. The οἶνος of the New Testament has the same characteristics as that of the Old Testament: it may cause intoxication —Eph. 5: 18; I Cor. 11: 21; I Pet. 4: 3; I Tim. 3: 3; cf. Apoc. 17: 2.

It is used at banquets, as we learn from the wedding feast of Cana, when our Lord, for the benefit of both host and guests, changed water into wine (John 2: 3 ff.). It was used even at ordinary meals; and our Lord, because he drank wine, was called by his enemies "wine-bibber" (Luke 7: 34).

19. In Acts 2: 13, γλεῦκος, rendered by mustum in Latin and meritha in Syriac, could not be the ordinary must. The occurrence in which it is mentioned took place at Pentecost some eight months after the vintage, and it is doubtful whether in Palestine, must was then preserved in an unfermented state. Besides whatever its nature, the γλεῦκος of this passage was acknowledged as one of the common means of intoxication, which would not be true of the ordinary must. It is probable that we have here one of those sweet wines of which both Greeks and Romans were so fond.

20. The New Testament occurrence with which we are more directly concerned, is the Last Supper.[27] Our Lord intended to eat a real Passover; this is evident from the words that He used to His Apostles, "With desire I have desired to eat this Pasch with you".[28] We have already seen that wine formed part of Greek and Jewish meals (§§ 7, 18). Special regulations are given in the Mishnah concerning the meal of the Passover. With regard to wine we are told in Pesahim 10: 1, that whoever celebrates the Pasch receives not less than four cups of wine. Wine, it is true, is not mentioned in the Old Testament in connexion with the Pasch; the oldest explicit mention is found in the Book of Jubilees (first century B. C.), but the practice is given there as a very old one.[29] The question is still open as to whether or not the pre-Maccabean Jews used wine in their Passover meal. One reason against admitting this custom is found in the fact that the Samaritans, who separated from the Jews at the time of the building of the second temple, use no wine in their Passover, a rather safe indication that this usage was not prevalent when they separated from the Jews.[30] It is absolutely certain, however, that during the Maccabean period the practice became general and that in the New Testament it was universal. Besides mentioning the four cups necessary, the Talmud determines the rules and blessings for each one of them. We note especially the command that wine should be tempered with water.[31]

Therefore, when our Lord passed the chalice round, it was a cup of real wine, the same as was used in the Jewish Passover. He did not intend, however, to limit the rite to a yearly Paschal celebration, but, as has been understood by all Christians, the frequency was left to be determined by the Church after Him. This is attested by St. Paul in I Cor. 11: 25, "this do ye, as often as you shall drink, for the commemoration of me. For as often as you . . . drink the chalice you shall show the death of the Lord". Besides, the context makes it

[27] Matt. 26: 26 ff.; Mark 14: 22 ff.; Luke 22: 14 ff.

[28] Luke 22: 15; cf. 22: 7 ff.; Matt. 26: 17 ff.; Mark 14: 17 ff.

[29] Ch. 49: 6.

[30] See Beer-Holtzmann, *Die Mishna, Pesahim*, p. 48; but see also Strack, *Der Mischnatraktat Pesahim*, p. 32, note 4.

[31] Pesahim, 108b; cf. Berakhoth, 50a and 50b, see above § 7.

clear that the wine was real wine, as St. Paul protests against some abuses which had already crept in (I Cor. 11 : 21).

Hence it is that the Church has always used real wine in the celebration of the sacred mysteries. For the validity of the consecration any unadulterated product of the vine is sufficient. Unfermented wine is not allowed, except in the case of necessity. This is evident from the Roman Missal ("De defectibus in celebratione Missae," IV, 2): "si vinum fuerit aliquantum acre, vel mustum de uvis tunc expressum . . . conficitur Sacramentum, sed conficiens graviter peccat".

The exact bearing of this ecclesiastical prohibition and the practical cases in which it may be removed, do not form the subject of this article. It would be interesting to have the matter treated from the historical point of view, and to know the ordinary regulations given in the various liturgies as well as the temporary departures from them in especially difficult circumstances.

A chemist might also point out to us the many dangers and inconveniences to which priests would be exposed in using unfermented grape juice in the celebration of the Mass, such as the probability of its being adulterated through the addition of antiseptics to prevent fermentation, and hence its unfitness for the valid consecration of the Holy Sacrifice; or, if antiseptics are not used, the difficulty at least for missionary priests, of preserving unfermented grape juice for any length of time.

Everybody is welcome to his opinion concerning the merits and opportunity of prohibition; with its social and economic aspects we are not concerned. We must, however, insist on the exclusive right of the Church to determine what is the proper material for the celebration of the Sacraments. Any attempt to interfere directly or indirectly with her internal administration has always been looked upon as an encroachment on her divine rights and on her freedom; such an attempt would take us back to the Arabic intolerance of the ninth century.

How the drastic Arizona amendment agrees or disagrees with our American Constitution is for lawyers to argue.

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SOCIALISM OR FAITH.

IX.—"His Strong City."

OUT on the rolling uplands the golden russets of the early autumn had been fighting a desperate rear-guard battle for a week now with the forces of black frosty death that came sweeping down the mountains. The forces of cold and death had conquered everywhere. From the upper ribs of the mountains the hopeless dun color of oncoming winter reached down over the foothills and down into the valleys till it came even into the room where the Dean of Milton sat reading the Book of Proverbs.

The room was suddenly chilled and darkened by the shadow of a low drifting cloud. The Dean shivered and looked up from his book, repeating aloud the words he had last read: "The rich man's wealth is his strong city: the destruction of the poor is their poverty!"

Over the shoulder of Orrin mountain and down across the breast of it, like the sash of some gaunt order of death, he saw a black cloud draping itself. That was a moving snowstorm, twenty miles away, hurrying down across the slope of the mountain. In another two weeks or so a brother of that snowstorm would come rushing down across the foothills and would howl through the streets of Milton, barking up dark stairways and whining under damp floors. On its breath it would bring pneumonia and in lungs already weakened by half-starvation it would lay the seeds of consumption.

In the older days he had never given thought to the coming of winter. Always he had loved the bite of the wind on a cold night ride to some lonely house in the hills. It had brought blood to his cheeks, courage and love to his heart. Now the thought of it made him shudder. Age has no surplus blood for thrills.

But he was not thinking of himself. In those older days he had seen his people, a strong-limbed, full-blooded, vigorous race, fighting the battle of the strong with winter. They were used to look full into his roaring throat and laugh while they ploughed and hewed their way from woodland to river bed.

In high, dry houses, before heaping fires, with illimitable woodpiles standing at their very doors, winter had no menace

for them. Now his people lived in dank, dripping houses, where they huddled over a few inadequate coals. They crept out of damp beds, out into the fog of the morning, to go to John Sargent's mill. There they stewed all day in a fog and swirl of condensing steam, and at night they scurried home with what little of thin blood was left in them, the icy wind freezing their wet clothes to their limbs. To them, winter was not a season of the year: it was an implacable, vicious enemy, a scourge, a ravaging curse. It decimated them.

Those who live in moderate climates will never know anything of the terrible threat which winter lays upon our people of the northern mill towns. It is a real and abiding terror with them.

A great and plain-spoken economist recently discussing the question of why the lines of industrial advance go always from east to west, never from north to south, put the real reason in a breath. It is not, he said, because the northern peoples love work more or are naturally more industrious. It is because they have always the pinch of winter at their back. This was what the words of the Proverb meant to the Dean. What chance had his people against the economic forces that held them always on the edge of dependence?

In their long struggle with the Milton Machinery Company they had so far been able to pit their patience and endurance against the money power of the Company. But now nature, itself, was coming to fight John Sargent's battle for him. To John Sargent the coming of winter meant only the coming of a new and inexpensive ally to him in his battle with the people. The strong city of his wealth around him made him immune to the blast. He would not suffer. He could even sit within, calmly reckoning the fury of the wind, counting every roar of it as a new weapon in his hands against these obstinate people who refused to go on producing for him. Their poverty was indeed their destruction.

The grim, pitiless truth of the lesson caught the Dean by the throat. It was already a time-worn truism, printed on the heart of the people, when the Author of Proverbs put it into the words of the Book. And thirty centuries, and all the revolutions of earth, had not taken from it a jot of its terrible meaning!

The upper and the nether millstones ground on unceasingly. Above, the pressure of power and wealth and privilege; below, the pressure of hunger and cold; and between lay the poor of all the earth, forever being crushed by the two forces!

The tower of the Cosmopolitan Building stands with its feet upon the solid rock, thirty yards deep in the quicksand and mud of Nassau street. From the rock, it shoots up its thirty-five stories into the air. East, west, and south it looks out over miles of jumbled buildings; over the East River to the ridge of Long Island; over the fretting bosom of the bay to the wide sweep of the ocean beyond; over the North River and the level stretches of New Jersey to the great heart of the country. To the north it cannot overlook much, for its view is cut by other Babelonic pretensions like itself. But it overlooks these, too, in another way. It has its eye upon every foot of the priceless ground of Manhattan Island. It has its eye upon every moving train in America. It has its ear to the hum of every turning wheel in the land. It has the Sub-Treasury of the United States at its knee. It listens to the count of gold in every smallest bank of the nation.

On the surface, it seems that the wealth of the country is traded and bargained for on the floor of a certain building in Broad Street. It is not so. The Stock Exchange is merely an enlargement of its own tickers, marking the marchings and counter-marchings of forces set in motion by the battles and the treaties of a few men who work in the secluded fastnesses of the Cosmopolitan and other buildings about it. Into this building stream the inviolate private wires that connect men ear to ear with impenetrable private offices a thousand miles away. From it go out the single, cryptic words that sweep pawns off the chess board of Wall Street. It is the cold, wire-strung brain of the Strong City of the wealth of the Western Continent.

The twenty-fourth floor of the tower is a single great room, light and airy as a flat mountain-top. Ingenious shading tempers the light that floods in from all four sides of the room to a perfect restfulness for the eyes, and air brought down from the very tip of the tower and washed and heated or cooled, according to the season, makes each breath a sigh of respiratory luxury.

John Sargent sat at a table. His eye roving restlessly out of window to east and south took in the far-away line of the open sea and noted idly that the first northeaster of the season was sweeping down from New England. A fifty-mile gale was tearing round the corners of the tower. But not even a tremor or an echo of it was to be noticed within.

The storm outside had no interest for him. As the heavily-muffled doors of the room swung open, his eyes jerked back irritably to watch the men who were every few moments coming into the room to lunch. They came in by twos and threes and gravitated quietly to tables where other men were waiting for them. There were men here whose every moment of a business day is so closely watched, for rumor and gossip of the Street, that they could not visit another man's office without starting a column of speculative gossip in the next morning's papers.

Here, in the democracy of privileged privacy, away from the prying of reporters, a man could drop casually down at a table in front of another man, and they could have the route of a proposed railroad settled or have set a firm on the way to ruin before the gravy had time to harden on their plates.

John Sargent was waiting for two men. One of them was the greatest and the most feared of all the rulers of the fortunes of men in this country. It was not that he was so very wealthy—though he was wealthy beyond the dreams of the world of even thirty years ago—but because he had made himself the keeper of the very gates of wealth. He had the credit of the country in his grip; so that no man was really worth this figure or that figure, but only the amount of credit which Jasper Macon would place opposite that man's name. Because Jasper Macon could at any moment shake to its foundations any given bank in the country, credit was his to extend or to withhold. Credit, that illusive, impossible thing which is the life breath of our commercial and industrial body, this man could choke off from every other man who needed it.

The other man was the wisest and the farthest-seeing of the race which since the days of Esau has lived upon the mistakes of others. Gathering where he had not strewn, reaping where he had not sown, winning where he had not risked, he had no illusions. The past as well as the future held for him

incontestable lessons. Though the breeding of money and the study of "things as they are" was the business of his life, he could still remember that things might not always be as they were. The Jew is your true discounter of things future, because for him Jehovah, a personal God, is ever within striking distance. By training and the force of the times in which he lived, Nathan Oppenheim was an individualistic money-getter. By nature he was a patriarchal Socialist.

Jasper Macon came first, striding across the room, his great, rose-blown, malformed nose making straight for where Sargent sat. Oppenheim followed at the next swing of the door. But, though he well knew just where he was to go, he did not make a direct course.

When Sargent had seated the two of them and had signaled the waiter to lay the already ordered luncheon, he turned to Macon with a certain air of nervous deference that was very strange on him.

"Last night and this morning," he said, "I talked with the old-line leaders of the Party, from up-State districts and from the City. They are sore enough and disappointed enough in the Governor to vote for his impeachment. But they are afraid. Bailey, the Republican State leader, as you know, has the votes at his command to do the work. But he is afraid."

"Of what?" asked Macon noncommittally.

"They don't see where the money's coming from."

"Money," said Macon, "what has money to do with the matter? Their votes belong to the Party. They are sent to the legislature by the people; that is, the majority party of their districts—to do what the Party wants done. Do they expect to be bribed to do their duty?"

"Well, it isn't quite that, Mr. Macon, not quite that. There was a time—but not now. You see, they are looking ahead. If they should vote to impeach Gordon Fuller for unlawfully confiscating my mill and property, next summer they would have to go back to their people looking for renomination and reëlection. And there would be a howl. They would find opposition. There would be a contest in every district. Contests are expensive. They want to know just where they are to get the money."

"But there are always roads and bridges to be built," Mr. Oppenheim suggested lightly.

Macon shot one swift, questioning glance at the speaker, but the countenance of the wise man showed nothing but a bland cynicism.

Jasper Macon had, in the course of his climb to the absolute power which was now his, used many instruments, in many ways. Some of those instruments—men—had bent under his hand. Before they went to jail, or died, they had threatened to tell things. Generally they had told nothing. But he had not always been able to preserve the lofty moral tone of these later days.

He did not know how much Oppenheim had meant, but he was touched and angry. His anger in these days always took the form of severe rectitude.

"If," he pronounced, "the Governor has broken the constitution of the State, he must be impeached. These men are bound by their oaths, no matter what it may cost them."

A thin, enigmatic smile spread over Oppenheim's lean, pocked face. He was often obliged to admire the masterful piracy of Macon's methods. But to him, a product of a race which by fear and force has always been obliged to be adept in the dissimulation of every emotion, this man's sudden poses of virtue were almost comically childish. He knew what Macon was thinking. John Sargent knew what Macon was thinking. Why should Macon insist on striking a pose, when there was neither need nor profit?

But John Sargent was not smiling. An enlarged artery was pounding blood up through his fat neck till it rang in his ears. He was facing ruin, and he knew it. But he did not cringe. He looked straight under the beetling brows of Macon and broke through the pose.

"You mean," he said, "that you have decided that Fuller is not to be impeached?"

"Have I said anything like that?" Macon appealed to Oppenheim. But the Jew merely shrugged his sharp shoulders. He was an interested spectator, not an umpire.

"And have you decided, too," Sargent went on unheeding, "to let the Governor have material from your steel mills and a market for the machines, so that he can run my own mill over my head? Are you going to do that?"

"Well, I told you three years ago that you had better come into the International," Macon returned bluntly.

"Do you mean that? Do you mean that? Is this your revenge, because I was man enough not to crawl under you then?"

"Don't talk nonsense. What has revenge to do with plans the size of mine? I told you then that your plant was wasteful. It is too far from Pittsburgh and too far from tidewater also, to be economical."

"So now you are going to crush me out, cheaply, eh?" Sargent taunted.

"*You?* I hadn't thought of you." Even Oppenheim's narrow eyes opened at the stupendous, and evidently honest, egotism of the answer. Sargent sat dumb.

"This young Paladin of a Governor of ours," Macon went on to reveal himself, "is due to come a cropper. He rides too high, and he looks still higher. But if we fight him here, it will give him political capital to draw on for years. If we try to impeach him on this thing, do you know where it will probably land him?"

"In the White House," said Oppenheim simply.

"Right. And he's a madman, and dangerous. Now," Macon took them broadly into his confidence, "you cannot fight a lunatic. You *may* kill him, but the chances are against yourself—and there's no profit either way. But, if you can convince other people that he *is* a lunatic, you can have him put out of the way. That is what must be done with this man Fuller. He must be given a chance to show that he is a lunatic. Let him go on. Let him run the mill at a loss, for a time. I will see that it *is* at a loss. Then he will have to begin cutting down wages. The Socialists and the Labor people will get after him, and that will be the end of him and his experiment. It will make a laughing-stock of this whole Socialistic and Communistic movement for years to come."

"But," said Sargent, "where will my mill, my business, be when you and he get through with it?"

"In the scrap heap, where it belongs—where it would have been any time these three years if the International had thought it would pay to go after you."

The cool, even brutality of this stunned Sargent as a blow between the eyes would have done. He dropped the fork with which he had been prodding at his fish and sat back staring.

Macon went on:

"Then you can go into the International, as you should have done long ago. You won't have much to bring in by that time, but they will take care of you. They'll give you your contracts, enough to keep you going eight or nine months of the year. That'll be enough for you. It's all your mill should ever run anyway. If you had been shutting down three months out of every year, as you were told to do, you'd never have any labor trouble.

"But that's the trouble with you fellows that think you're independent. You run the whole year round and pile up the market. Then you wonder why the market goes to pieces, and why you have strikes.

"If you had anything in your head to see with, you'd see that a market has to be coaxed and starved a little. And you'd see that labor has to be coaxed and starved a little. If your mill was shut down three months every year your people wouldn't be striking, they'd be too busy, paying up back grocery bills, when they did get to work, to think of striking."

Now this was one thing that the Sargents had never done. They had never voluntarily shut their mill doors, in the face of a possible profit, in order to keep their employees in a chastened state of mind. John Sargent was horrified at the idea.

"Sir, my men *must* have work, they must live."

Macon leaned across the table leering grotesquely.

"Sargent, shut up. You care as much about your men, dead or alive, as you do about the water that runs over your dam."

Macon was willing enough to pose on his own account. But he resented having any one strike an attitude for his benefit.

Sargent saw that the last rag of pretence between himself and Macon had dropped. They were now down to naked, fighting truth. He held his hand out over the table toward Macon.

"You see that hand," he said. "It shakes. That means I am not going to live long. I feel it and I've been told so—several times. But I'm going to live long enough, and that

hand will always be steady enough, for one thing. Before you and the pack of wolves that follow you get a chance at my mill I'll blow the whole of it to smithereens, and myself with it!"

"Well—who'd miss it, or you?"

"That is hardly necessary, Mr. Macon," said Oppenheim, breaking into the charged pause which followed Macon's retort. "You could say that, with some truth, to every man living."

But Sargent had no answer. Macon had struck deeper than he knew. He had merely meant to show Sargent how small were he and his mill in the giant combination, which Macon held in his hand, of all the great industrial producers of the country. Sargent had caught a deeper meaning. He did not hear Oppenheim's protest. Macon's words were pounding down into his soul—Who would miss him? Who would miss him? Not one! Not one of all the men—or women that lived would care a straw! Not one!

He was fifty-four years old. He was going to die soon. And all that he could do, all that he could threaten was to cut off a possible year or so of his own life. And this big, beetle-browed man had nothing but a jeer for his threat. It was unthinkable—but it was true. John Sargent, owner of men, master of men, four thousand of them, and this was the sum of him! He had the world's permission to step off into whatever dark place there was, at any time that suited him. He was assured that the world would not be in the least inconvenienced by his going.

His mind jumped to Milton and those there whom he called his men. Men there had been willing to give their lives to take Jim Loyd out of jail. He had seen men and women praying for the soul of Harry Loyd. Who would say a prayer for his soul, supposing that he had such a—

His wife had never loved him. She had not even hated him. In the end, she had merely turned her back on him, and died. To his one boy, a weakling and a drunkard, he paid ten thousand dollars a year—practically blackmail—to keep him in Europe.

A friend? Where could he have made a friend among men like these two, men who only waited for a false step of his to trip him?

Of all the men that he had ever seen his heart had turned to just one. And that man hated him, above the hate of all others. It was one of the bitter quips of fate, that the one man on whose shoulder he would have liked to lay his hand in friendship and complete trust was Jim Loyd, his most implacable enemy.

Once, in the night, when it was very dark, and he saw the face of Death set toward him, he had cried out: It's a lie! All a lie. There is no God. If there was, He would have given me a son like Loyd—a man—my kind of man!

Macon was right. Who would miss him? And his futile little threat of self-destruction—what did it amount to? Only the angry whimpering of a beaten child.

When his mind came back to where they were sitting, Oppenheim was saying:

"You are not estimating that situation right, Mr. Macon. There is something unusual about it. You could not be sure that it would work out the way you expect. It has not been an ordinary strike at all."

"All strikes are alike," said Macon gruffly. "Some are badly handled—that is the only difference."

"No," Oppenheim contended, "this was different. Mr. Sargent's people are Socialists, a lot of them. Oh, not the kind you are thinking of," he said, as Macon snorted his contempt, "not the vociferous, press-agent kind. These are the quiet, unwinking kind of Socialists, that know what they want and are going to get it.

"Look out for them, I say. Look out!

"Also," he went on, "his people had resources. Many of them owned their own homes."

"Criminal folly ever to have allowed that, Sargent—you see it now," said Macon, turning again to Sargent.

"You are both wrong," said Sargent dully. "Do you think that I could not have silenced or tricked or bought all the Socialists that that little town could hold?

"And for the men to own their own homes was my father's policy, and it has been mine. It was right. It always held the men tied to my town and my mill. It worked.

"No. Socialism did not beat me. The fact that some of my men were prepared, that did not beat me. I had to fight

something else. I had to fight something that—so they tell me—no man yet has been able to fight successfully. I had to fight the *Catholic Church!*"

The climax was impressive. But Macon was not impressed. He leaned over the table glowering.

"Nonsense," he grunted. "I *own three* churches."

The son of Israel opened his lips to say something. But he shut them with a queer smile and leaned back in his chair. These Christians, he reflected, were always interesting and worth listening to when they were minded to discuss the thing about which they knew least, their religion.

"I mean," said Macon, posing again, as though a little ashamed of his frank cynicism, "the church is all right. There is no reason why a man should ever have trouble with it. In its own place, and sympathetically treated, it is an aid to business peace and security."

"I guess," said Sargent, "we are talking about different kinds of churches. This is not the velvet-padded, soporific kind. It's a real church, if there is such a thing.

"I suppose there's no use trying to make you understand. But I'm going to try. For myself, I don't pretend to understand. But you, with your advantages—you say you own three churches—you may be able to explain it."

He paused for a swift, curious glance at the masked face of Oppenheim who sat matching his finger nails together. I am a fool, he said to himself, trying to tell this thing to this brass-bound hypocrite, and to a Jew. But he gripped his facts stubbornly and went on:

"When I thought the strike had gone on too long, I went up there to take a hand myself. There was a young fellow named Loyd in charge of the strike. He was a Socialist, that's what they told me. Well, he's the same kind of a Socialist that you are, Macon; he'd sweep you or me or anybody else that stood in his way into the gutters or Tophet, to get what he wants. He's that kind of Socialist, just your kind and my kind.

"I offered him fifty thousand dollars to break the strike. Now, there's just where the difference comes. Put you or me in his place, and we'd have taken the fifty thousand. He didn't."

"He didn't want it," said Macon; "that's all."

"Want it? Say, if I live to be a thousand, I'll never see a man want anything as Jim Loyd wanted that fifty thousand. Why, he was reaching out his hand for it!

"And something caught him and pulled his hand back.

"Then he wanted to kill me. He wanted to do that even more than the minute before he had wanted to take the money. But he ran out of the room. Remember, he wanted to kill me. And he could have done it with his hands, as you break a stalk of celery. He didn't do it.

"On Labor Day I shipped in all the trouble-makers and red-eyed orators that I could find in that part of the State. With a little assistance from me, they had the strikers worked up to the riot point. In another minute they'd have been pulling the stones up out of the street. Then something stepped in and sent them quietly about their business.

"I wired the Governor for troops. Something stepped in behind me, and stopped their coming.

"A boy, Jim Loyd's brother, was killed by my guards. Through all that night that whole town hunted me as they would have hunted a mad dog. And a day after that, the whole crowd, thousands of them, walked up past my mill, following that boy's body and praying for his soul. And they wouldn't so much as look up to curse me, where I stood at the window of my office. Something had stepped in between them and me.

"I framed up an explosion in my mill, and made Jim Loyd guilty of it—by means of a couple of suborned witnesses. He is in jail now awaiting trial. He was able and ready to break out of there, lead four thousand men behind him and sack my mill and the town and loot everything in it. He could have produced a miniature civil war, in a night.

"He was able to do it. He was ready to do it. He wanted to do it. And something stepped in to stop him.

"I went to the Governor, demanding protection. Something stepped in and made him send troops, not to protect me but to confiscate my plant and run it to my ruin.

"Now what held Jim Loyd's hand back from my money and my throat? He wasn't afraid. Afraid? If I had him for a son, I wouldn't be here to-day asking you for help. I'd have him fighting you to a standstill for the control of this country.

"What kept him quiet in jail, when he could have walked out? What kept those men from stoning me to death? What gave Gordon Fuller, a machine-made governor, the brains and the grit to mount this high horse that he's riding? I tell you it was the power of the Catholic Church."

"Sargent," said Macon surlily, "either your head is softening, or you are keeping something back—some personal element. The Catholic Church isn't a ghost, or a fourth dimension. It's made of men."

"You are right," Sargent admitted. "There *is* a personal element. There is an old priest up there. He walks round with his hands behind his back. He's the sworn crony of every bad boy in the town. He knows who threw the stone. But he never tells."

"David Harum in a Roman collar, eh?" laughed Macon.

"Not a bit of it. Or, maybe, some of that, but a whole lot of everything else besides. That man—name's Driscoll—holds the heart and soul of his people in the flat of his hand.

"Protestant and Catholic, Turk—and Atheist believe in him, even Italians. He can wind that whole town about his finger.

"At every step I have made that man has met me and turned me back. And what's his program? What do you think? The Ten Commandments. Whether he's talking to a jailbird or a sulky little girl or the governor of the State he'll whip out those ten by-laws and insist on measuring the whole thing by them. He even shook the obsolete old yardstick at *me*."

"But, those commandments are so old," said Oppenheim sarcastically, "that they are now revolutionary. He should be restrained. Has he no superior, no bishop who should curb him?"

"I guess you're thinking of one of those churches that Macon owns," said Sargent drily.

"Ah, of course! I could not be expected to know, you see."

"Nevertheless," said Macon, brushing aside the by-play, "you should have had him moved out of your way."

"How? I tell you the man has never said a word that was not in direct line with those Commandments. He preaches nothing but straight Gospel, and somehow it hits every time.

I tell you it is not the *man* that has beaten me at every turn: it is the inherited, gray wisdom of the Church itself."

"You talk like an English review," said Macon contemptuously. "The priest was in your way. You should have had him removed. You suborned perjury to put Loyd in jail. If Loyd is guilty of conspiring to blow up your mill—and it's your business to prove that he is; and if the priest, as you say, was giving Loyd advice, then, the inference is plain—the priest had knowledge of the conspiracy. You don't have to prove that. The mere whisper of it, the mere mention of his name in such a connexion would be enough to make his bishop remove him temporarily, anyway."

Sargent sat for a long time looking steadily into the unblinking black eyes of the man opposite him. Finally he said:

"Macon, I made a silly threat a while ago. Well, what you advise would be suicide, almost as direct and quick as if I used a pistol on myself. You realize that, don't you?"

Macon answered levelly:

"It is my answer to your demand for help against the Governor. You have been a thorn in the side of the machinery business for years. You have been a freebooter when other men have combined wisely and for common benefit. You have mishandled your strike so that your town will never again be a peaceful manufacturing unit. You have given the Governor a chance to try an experiment that may shake the whole industrial system of the country.

"You deserve to be crushed. Instead, I am showing you how you could have saved yourself, how you may yet break up the whole situation.

"The Governor took over your mill because he had faith in the old priest's wisdom and judgment. Remove the priest, stir up a big enough rumpus, and the Governor will lose his nerve. Are you afraid to try it?

"Do it," Macon went on, as he rose and threw down his napkin, "do it at once—or be ready to turn your mill over to us, the International, within two months."

Without another word, Macon turned and stalked straight to the door, followed at a few paces by the silent Oppenheim.

John Sargent had not risen with the other two. When they had gone, he still sat looking dully down at the storm that was lashing the bay.

The Strong City of his wealth was crumbling about him, and he shivered in a quaking, marrow-freezing ague of despair and failure.

Finally, he pushed the table away and went down to his offices, ten floors below. As he passed through his outer office he gave the girl at the switchboard a dozen numbers, with orders to connect them with his private phone as fast as she could get them.

A short, sharp question, an equally short, decisive answer from each man whom he called, told him all that he needed to know. The men were leaders and masters of the Assembly. They were all of one mind. The Governor was not to be impeached. The legislature would not interfere with the Governor's acts in Milton.

It meant that the Governor was to be allowed to run John Sargent's mill until he should bankrupt it, or until he should be forced to cut wages. In either case, it would serve two purposes. It would show that the Socialist idea of government ownership of productive industries was farcical. It would put a ridiculous end to Gordon Fuller's career.

John Sargent was to be merely the negligible victim of it all. His fortune, his plant, the life work of his father and himself, was to be thrown out, like a piece of red meat, to stop for a moment the onrush of the pursuing wolf, Socialism.

Sargent remembered a story he had once read of five unarmed men in a sleigh being pursued by timber wolves. When the pack came too close, four of the men threw the fifth, the weakest, out to the wolves, to stop them. The pursuit was delayed, but it came on again. Twice more the weakest man remaining was thrown out, until only two were left. These two struggled, each trying to give himself the last chance of safety, until, just as they were near a village and help, they fell locked together, back into the pack.

It was not a pretty story, and it was altogether improbable. But John Sargent thought of it for a long time. Out of his thinking, he came to an illuminating conclusion. His whole life had been based on a mistake. He had lived and thought and acted out his life as a member of a class, the Capitalist class. As a member of that class he was bound to conserve and preserve things that are, *as they are,* in order that wealth

and brains and responsible power might keep the world in its appointed course.

Now he reasoned: There is no such thing as a class of wealthy, powerful men. The very things that make them wealthy and powerful *force* them to fight to crush each other. The process of combination and elimination will go on till there are just two really wealthy men in the country. Then, *they will throw each other to the pack.*

He went to his house that night and made his will. No. He was not going to die. It was an astonishing will. The attorney who drew it made no comment, except to register mentally that, in spite of the will, John Sargent was of sound mind.

Later John Sargent boarded the Adirondack Limited. He was going back to Milton for a last fight. He was going to fight that mysterious power, personified in Father Driscoll, which had baffled him. He was going to fight Gordon Fuller. He was going to fight Jasper Macon and what he had called his own class.

Against the first two of his foes he had no bitterness. He would fight as the lone stag fights—because he is a fighter.

Against the last, against Jasper Macon and his class, he could not lose. That astonishing will would carry on his fight for a century.

[TO BE CONTINUED.]

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

Analecta.

ACTA BENEDICTI PP. XV.

I.

Motu Proprio: De Pontificia Commissione Vulgatae Versioni Bibliorum emendandae.

BENEDICTUS PP. XV.

Consilium a Decessore Nostro sanctae memoriae initum latinae Bibliorum versionis, quae Vulgata dicitur, ad pristinam lectionem restituendae nemo non numeraverit in iis rebus, quibus Pii X nomen immortalitati commendatur. Etenim, propter varietatem praesertim et copiam Codicum, qui toto orbe terrarum pervestigandi sunt et conferendi, de incepto agitur prope immensi operis et laboris; quod quidem peragi unius, quantumvis operosi peritique viri, industria non potest, sed plurium doctorum hominum communia eaque diuturna studia desiderat. Id vero, si e sententia evenerit, neque exiguas utilitates afferet Ecclesiae, et apud acatholicos de cleri catholici eruditione ac doctrina opinionem augebit.

De successu rei non equidem dubitamus, videntes quibus eam Decessor commiserit: probe enim cognita meritisque celebrata laudibus est sodalium Benedictinorum in hoc studiorum genere sollertia. Itaque *Commissionem* Vulgatae Bibliorum versioni emendandae, ut constituta est, confirmamus, Pontifi-

ciae appellationis honore ornamus, atque sui iuris iubemus esse his legibus:

I. Quoties Commissioni novus Praeses dandus erit, Abbas Primas foederatarum Benedictini Ordinis Congregationum, suis adsessoribus consultis, unum pluresque proponet Summo Pontifici, qui, quem maluerit, huic muneri praeficiet.

II. Commissio corpus esto legitimum suique iuris, aeque ac cetera Benedictina coenobia.

III. Praeses in sodales, qui de Commissione sunt, quamdiu sunt, eamdem iurisdictionem habeat, quam quisque Abbas Benedictinus in sui coenobii monachos, salva, tamquam in radice, proprii Praelati potestate.

IV. Commissio ipsa suos sodales cooptet; huic tamen cooptationi intercedere, id est eam impedire, gravi de causa, Primati liceat. Optandum est autem, ut omnes Benedictinae Confoederationis Abbates, nisi locorum rationes obstiterint, libenter sinant eos qui in Commissionem adscribantur, hoc tantum tamque utile negotium obire.

V. Bona, quaecumque Commissioni obvenerint, ipse Praeses administret, nonnullus e Commissione in consilium adhibitis: administrationis vero quotannis rationem Summo Pontifici reddet.

Atque haec Nos Motu-proprio statuimus, sancimus, contrariis quibuslibet non obstantibus.

Datum Romae apud S. Petrum, die XXIII mensis Novembris MCMXIV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

II.

EPISTOLA AD MICHAËLEM CARD. LOGUE, ARCHIEPISCOPUM ARMACANUM, OB LITTERAS AB EPISCOPIS HIBERNIAE BEATISSIMO PATRI OBSEQUENTISSIME REDDITAS.

Dilecte Fili Noster, salutem et apostolicam benedictionem.—Communibus episcoporum ex Hibernia litteris, quas superioribus diebus a te accepimus, delectati admodum sumus. Amavimus quippe in illis fratrum obsequentissimorum officia, amavimus vota quibus Nobis ad hoc evectis Apostolicae Sedis fastigium, cursum prosperum et sine offensione a Deo precati sunt. Quamquam vero ea sunt tempora eaque virium Nostra-

rum exiguitas, ut traditum gravissimum munus vehementer sollicitos Nos habeat, valde tamen confidimus in Eo qui Nos vocavit, quique Ecclesiam, quam acquisivit sanguine suo, sive per prospera sive per adversa gradientem, perstudiose tueri, custodire non cessat.

De litteris deque exhibitis obsequii testimoniis gratias tibi, dilecte Fili Noster, atque illis omnibus pro merito habemus: votorum vero rependentes vicem, apostolicam benedictionem, caelestium auspicem adiumentorum Nostraeque testem benevolentiae, peramanter in Domino singulis impertimus.

Datum Romae apud S. Petrum, die XX *novembris* MCMXIV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

III.

EPISTOLA AD R. P. D. IOANNEM G. SHAW, EPISCOPUM S. ANTONII, OB EXIMIAM CARITATEM QUA ET IPSE ET SACERDOTES ET RELIGIOSAE FAMILIAE NONNULLOS MEXICANOS ORDINARIOS PRESBYTEROSQUE, PATRIA EXPULSOS, COMPLEXI SUNT.

Venerabilis Frater, salutem et apostolicam benedictionem.— In summa animi aegritudine ob hoc belli incendium quod latius in die manat, solatium aliquod percepimus in tua, venerabilis Frater, tuique cleri ac religiosarum familiarum liberalitate. Allatum siquidem est nonnullos Mexicanos archiepiscopos atque episcopos, necnon sacerdotes bene plures, e suis depulsos sedibus patriaque extorres, ea vos complexos fuisse fraternitatis caritate, ut multam ab iisdem, a bonis omnibus iniveritis gratiam, novisque argumentis illustraveritis illud gratificandi studium quo catholici ex America, et clerus praesertim, in exemplum praestant. Id Nobis, de tot fratrum ac filiorum salute atque incolumitate sollicitis, quam placuit, venerabilis Frater, quantam habemus vobis gratiam! Tu vero fac religiose apud te tuosque foveas *ostensionem* hanc *caritatis: venient* profecto vobis *omnia bona pariter cum illa.*

Interim hoc nuncies velimus archiepiscopis atque episcopis iisdem, satis eos officii muneribus, satis suis gregibus esse facturos, si id fecerint quod tempora siverint: Nosque, absentes corpore, praesentes illis esse paterno animo ac prece plurima, qua

misericordiarum Patrem et Deum totius consolationis instanter obsecramus, ut cum ipsis sit in tribulatione, detque benignus ut, restituta quamprimum pace, suo quisque reddatur gregi et *in novitate spiritus* Deo servire pergat.

Caelestium demum munerum auspicem Nostraeque testem benevolentiae, apostolicam benedictionem tibi, venerabilis Frater, atque illis omnibus, uniuscuiusque insuper clero ac populo peramanter impertimus.

Datum Romae apud S. Petrum, die XXV *novembris* MCMXIV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

DECRETUM SEU DECLARATIO ET INDULTUM CIRCA INDULGENTIAS SODALITATIBUS LECTIONI S. EVANGELII PROVEHENDAE CONCESSAS.

Die 26 novembris 1914.

Ssmus D. N. D. Benedictus div. Prov. Pp. XV, in audientia R. P. D. Adsessori S. Officii impertita, precibus Emi ac Revmi domini Petri Cardinalis Maffi benigne annuens, declarare dignatus est, ad lucrandas Indulgentias sodalitatibus lectioni S. Evangelii provehendae, a s. m. Pio Pp. X die 23 aprilis currentis anni tributas, non esse necessarium ut fideles adscribantur sodalitio exsistenti in loco vel dioecesi in qua degunt, sed sufficere ut dent nomen cuicumque libuerit, ex iis quae canonice a Revmis Ordinariis erectae sunt. Quo vero facilius valeant sodales Indulgentiarum participes fieri, clementer indulsit ut visitatio praescripta in ecclesiis seu sacellis, quae ad sodalitates eiusmodi pertineant, peragi possit in qualibet ecclesia vel publico oratorio; salvo iure eorum, qui vitam communem agunt, iuxta Decretum huius S. Congregationis, d. d. 14 ianuarii 1909. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

✠ DONATUS, ARCHIEP. EPHESIN., *Adsessor.*

SACRA CONGREGATIO RITUUM.

I.

DECRETUM ADPROBATIONIS BREVIARII TYPICI VATICANI.

Cum pontificia Commissio per chirographum Ssmi D. N. Pii PP. X die 2 iulii 1911 instituta ad novum Psalterii ordinem in Breviario Romano disponendum et retractandas congruenter eidem ordini Rubricas, ipsi Ssmo Domino nostro retulerit in Vaticana editione Breviarii Romani, quae uno volumine continetur, esse omnia disposita et impressa ad normam Bullae *Divino afflatu* et Motuproprio *Abhinc duos annos* ac consequentium Decretorum, sacra Rituum Congregatio, de mandato sanctissimi Domini nostri, ipsam editionem uti typicam habendam esse decernit, cui reliquae omnes editiones conformandae erunt quaeque in posterum prorsus immutata manebit, donec praesidio optimorum codicum et veterum monumentorum absolutis omnibus, quibus perficiendis longius tempus requiritur, nempe textu sacro recognito, lectionibus historicis emendatis hymnisque revisis, Patrum et Doctorum homiliis et sermonibus ad veram lectionem revocatis, extremam manum operi adponendam Sedes apostolica iusserit.

Ex Secretaria S. R. C., die 25 martii 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

II.

DECRETUM DE VI ADPROBATIONIS OFFICIORUM QUAE IN PROPRIIS PARTICULARIBUS INSCRIBUNTUR.

Quum Rmi Ordinarii locorum et Moderatores Ordinum Regularium aliorumque Institutorum, obtenta adprobatione respectivi Kalendarii proprii vel Variationum seu Additionum particularium, ad normam decreti generalis S. R. C. diei 28 octobris 1913, etiam Propria Officiorum reformata ipsimet sacrae Congregationi examinanda et adprobanda subiecerint, sacra eadem Congregatio, pro Officiorum Propriis iam adprobatis vel in posterum adprobandis, necessarium et opportunum declarare censuit, prouti expresse declarat: Per huiusmodi adprobationem, praesertim Lectionum secundi nocturni, nullo

modo intelligi ac dici posse diremptas quaestiones historicas circa res gestas, in eisdem Propriis et Lectionibus commemoratas, ac potissimum circa Sanctorum vel Beatorum, maxime antiquioris aevi, monachatum eorumque pertinentiam ad unum vel alium Ordinem. Contrariis non obstantibus quibuscumque.

Die 28 novembris 1914.

SCIPIO CARD. TECCHI, *Propraefectus.*

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

3 November: Mgr. Alphonsus Arcese, Rector of the Church of St. Lucy, Brooklyn Diocese, made Domestic Prelate.

19 November: Mgr. John Thomas Whelan and Mgr. James Holden, of the Archdiocese of Baltimore, made Domestic Prelates.

25 November: Mgr. Charles John Cronin, Chancellor of the Archiepiscopal Curia of Birmingham, made Domestic Prelate.

Mgr. Thomas Ottley, of the Diocese of Southwark, made Domestic Prelate.

29 May: Messrs. Joseph H. O'Neill, of the Archdiocese of Boston, and Henry Heide, of the Archdiocese of New York, made Knights of the Order of St. Gregory, civil class.

25 September: Marquis Martin Maloney, of Philadelphia, appointed Privy Chamberlain of Cape and Sword.

13 November: Mr. Patrick Burns, of the Diocese of Calgary, Alberta, Canada, made Commander of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. Motu Proprio by which Pope Benedict XV confirms the Commission for the revision of the Latin Version of the Bible, confers upon it the title of Pontifical, and makes it a body *sui juris*.

2. Letter to Cardinal Logue, Archbishop of Armagh, in reply to a collective letter from the Bishops of Ireland to the Sovereign Pontiff.

3. Letter to the Right Rev. John G. Shaw, Bishop of San Antonio, Texas, commending his charity and that of the priests and religious communities of the Diocese, toward several exiled bishops and priests from Mexico.

S. CONGREGATION OF THE HOLY OFFICE (Section of Indulgences) publishes a decree whereby the present Holy Father permits the gaining of Indulgences, granted by the late Pope to sodalities for the promotion of the reading of the Gospels, by the faithful who are enrolled in any such duly approved sodality, even though it be not in their own diocese; furthermore, the visit that was prescribed to be made in a church or chapel of such sodalities, may now be made in any church or chapel.

S. CONGREGATION OF RITES: 1. Gives the decree which approves the Vatican edition of the Breviary as typical. To it all other editions must conform until such time in the future as the Holy See may, through the Commissions appointed for the purpose, have settled upon the authentic version of the sacred text, amended the historical lessons, revised the hymns, and restored the reading of the homilies and sermons of the Fathers and Doctors of the Church.

2. Declares that the approbation of the Offices in special Propers does not mean that thereby disputed points of history are settled.

ROMAN CURIA makes official announcement of recent pontifical appointments.

CITY CATHOLICS.

I

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "What is the Outlook for the Growth of Catholicity in Our Cities?" by Sacerdos in the January number of THE ECCLESIASTICAL REVIEW is intended to introduce a discussion of the question. The article by its startling facts and still more startling conclusions suits that purpose admirably. It consists of three parts: careful statistics concerning a parish in a large city in the United States; a general conclusion as regards large cities of every country and of all time; and a confirmation of the theory by a trip through Europe. The parish statistics, showing that the best members of his city flock were those who hailed from the country, are indeed interesting and valuable, and Sacerdos and his assistants deserve praise for their thoroughness in this regard. Not having access to similar statistics I am not in a position to criticize them. The conclusion deduced is, however, I am convinced, a false one, the remedy proposed, a wrong one, and the European observation a superficial one.

The conclusion that we are asked to accept is "that life in a large city invariably and inevitably tends to undermine the faith", and "that a population of city Catholics, left for three or four generations without any recruits whatever from country districts, would certainly be in the last stages of irreligion and indifference". The writer declares that the only possible chance a city Catholic has of handing down the faith to his grandchildren is to marry a person from the country, and this very last plank of salvation he would take away from him by a crusade to keep country Catholics in the country.

Now an unbeliever reading that article would conclude that Sacerdos holds that the Catholic Church is a church for farmers, and is unable to cope with city life. Though Sacerdos, I am sure, does not seriously maintain this, his article at any rate amounts to this. It is well to remember that the Catholic Church was founded in one of the largest cities of the world. It was during the Paschal festivities at Jerusalem, when a million people were present, that our Lord instituted the Sacrifice of the Mass and ordained the first Catholic bishops.

Through the crowded streets of that great city He carried His Cross, and just outside of its gates in the presence of a multitude He redeemed mankind. From a hill in full view of the same great city He ascended into heaven. Ten days later the Apostles began the preaching of the Gospel to all mankind, not in the country districts of Galilee, but before an immense city audience. The Apostles had no prejudice against the cities. Rather they saw in them the most apt places for propagating the Faith. St. Paul spent most of his time in large cities, Ephesus, Corinth, Athens, Rome. When St. Peter chose a capital city for the Catholic Church, he chose the largest city in the world. Every city in the Roman Empire became an episcopal see. At the end of the Apostolic age by far the greater number of Christians were city folk. The evils of great cities are certainly not worse to-day than they were then. If in the first century Catholics were chiefly city folk, we need not worry if, in the twentieth century, a similar state of affairs exists in many countries.

Sacerdos has compiled most alarming statistics to show that Catholics of city parents in his parish have been losing the faith, or at least have been growing weak in its practices. Granting that fact, one has not a right to conclude that this deterioration and leakage, even if it be to the same degree general throughout the United States, for which no proof has been adduced, must necessarily continue. Herein lies an essential fallacy in Sacerdos's argument. Again, from a state of affairs which, till remedied, would appear in some cities to make deterioration or loss of faith more or less probable, Sacerdos unwarrantedly concludes that loss of faith for the third generation of purely city Catholics is absolutely certain in all cities. Therein lie two more fallacies.

Moreover, the remedy he has proposed is the wrong one. A crusade to keep farmers' children in the country will scarcely be very successful, and will certainly not benefit city Catholics in the slightest. According to Sacerdos's theory it would be abandoning them to inevitable irreligion and indifference. The real remedy for the partial deterioration of the faith in cities is to preach the Gospel and minister effectively to city folk. They can and must be saved. We have but to follow our

Lord's example. He converted Nicodemus and wept over Jerusalem.

A careful study by experienced priests and bishops would show why our success in the nineteenth century was but partial. To begin with the most obvious reason, there is not a large city in the world which has a sufficient number of churches for all its districts. If bishops had a large missionary fund to help to establish new churches in their dioceses; if parish priests of large parishes did everything in their power to facilitate the division and subdivision of their parishes; if the laity were as a rule content to start a parish in a humble hall or tent, instead of in hundred thousand dollar churches, this evil could be reduced to a minimum. The large parish prevents the pastor from knowing the flock, which is ever a fatal evil. Then again the Catholic daily paper is a crying need. Our splendid primary, secondary and higher institutions of learning can always be improved and multiplied. Catholic libraries, Catholic social guilds, Catholic workingmen's and workingwomen's associations can be further developed. Altogether apart from the indefectibility of the Catholic Church and her divine mission to teach all men (the man who owns the "movie" as well as the man who guides the plow), we have not, humanly speaking, made use of half of the resources at our disposal. Nor must we forget that one saint could convert all New York.

The unsoundness of Sacerdos's contention is again apparent if we consider his European observations and conclusions. A trip to Europe in which he visits some thirteen cities, in presumably as many weeks, only confirms his pessimism. Such an observation is necessarily superficial. We believe it to be misleading as well. We prefer to confine our remarks to four European cities with which we are fairly familiar.

First, as regards Rome. The religious indifference of a large proportion of its population cannot be attributed mainly to big-city life. The majority of the present Roman families are there only a generation. The political turmoil in Italy since the French Revolution, the destruction of the papal monarchy, suppression of numerous religious houses, abolition of the Catholic educational system, prohibition of the teaching of Christian Doctrine in primary schools—these and many

other causes that could be mentioned are not essential to city life, yet are among the main causes of religious indifference in Rome. Moreover it would have been well to have supplemented the disappointing visit to St. Cecilia's by a visit, say, to the Sacred Heart Church. Nor should it be forgotten that Rome had during the seventeenth and eighteenth centuries an organized Catholic city life which was a model and which was rivaled in piety by few country districts in Italy. If the holiness of the seventeenth and eighteenth centuries succeeded the scandals of the sixteenth, we need not despair for the twentieth and twenty-first centuries. Rome does not confirm Sacerdos's theory.

Next, as regards Munich. A scandalous lack of churches is the primary evil here. If this lack exist in America, where a bishop can by a stroke of the pen erect a parish, we need not be surprised to find that it exists in countries under a Concordat, where State permission is required to erect a parish as State assistance will be expected to support it. Yet even in Munich, I am convinced that the most city-like of city folk, namely the university students, the professional classes, and higher government employees are more Catholic to-day than they were seventy-five years ago, when Munich was a much smaller city. Then there were only a few Catholic student fraternities in all Germany, and duelling in the form at least of the so-called "Mensur" was common among Catholic students. The professional classes were given up to a shallow religious agnosticism, while for a practical Catholic to get an important government position was almost an unheard-of thing. To-day the Catholic student organizations are a force constantly increasing in strength and influence, and duelling exists no longer among Catholics, except in the society that centres round the army. The "Alte Herren" of the student confraternities do not have to deny their Catholicity to become successful professional men; while the highest political office in Bavaria is held by a model Catholic and distinguished philosopher, Freiherr von Hertling. Much indeed remains to be done; but there is no need for despair. The war will cause the rich to throw aside their mask of religious indifference, and the poor to discard a bankrupt Socialism. Munich argues against Sacerdos's theory.

The French cities which Sacerdos refers to are Lyons, Bordeaux and Marseilles. He devotes two lines and a half to them. But surely the theory when applied to France must stand or fall by Paris. Now Paris, France's big city κατ'ἐξοχήν, disproves his theory. It is much more Catholic than half the departments of France. I am speaking of course of ante-bellum days. Sacerdos should have compared the dreary and desolate decadence of Catholicism in many obscure French villages and country places, with the splendid religious revival in Paris. Cardinal Amette, as soon as he was appointed Archbishop, attacked one of the root evils—lack of churches. He built more churches in six years than were built in Paris during half a century. Much remains to be done; but, please God! it will be done. Anti-clericalism did not extinguish the lights of heaven, and its own torch is burning somewhat dimly at present. Without reference to the wondrous religious revival which has occurred since the war began, of which I have no personal experience, I am convinced that the Paris, as I knew it, of 1905 was vastly more Catholic than the much smaller Paris of 1805 or of 1775. By this double test, a comparison of Paris with many of the French country districts, and the comparison of the large Paris of to-day with the smaller Paris of a century and a century and a half ago, the theory maintained by Sacerdos is proved false.

One word as regards Dublin. A prominent Irish priest told the writer in Dublin last summer that what Dublin needed was the immediate erection of twenty or thirty barns to serve as churches. The reader need not be shocked: St. Patrick's first church was a barn (Saul). Dublin suffers from the chronic malady of big cities: lack of a sufficient number of parish churches. As regards the Dublin slums, it is not surprising that religion does not thrive there. Unless a man get a living wage, can live in wholesome surroundings, can educate his children properly, it is indeed hard for him to rear a Christian family. Social degenerates do not make saints, hardly make Christians. The remedy is to abolish the slums and what causes them. Slums are not an essential element of city life. Canon Sheehan treated in a couple of his novels of the problems of Dublin life in a much more hopeful and helpful manner than Sacerdos.

In conclusion we would ask that Sacerdos's careful and useful statistics, as regards the state of Catholicity in his city, be complemented by similar statistics concerning the state of Catholicity not merely in other cities but in country districts as well. It would be interesting to know the number and proportion of country Catholics who have lost the faith for the very same reason that city Catholics have lost it; namely, for lack of churches and priests. How can a Catholic farmer living in a Protestant community without priest or church hand down the Faith to his descendants? Would not he and they be better in a town or city? Is there proportionally a larger leakage, in the more newly settled districts, among city Catholics than among country Catholics? What proportion of farmers have been converted to the faith? What proportion of city folk? Do not the cities afford in the twentieth century, as in the first, a more ready field to spread the Faith? Must we tell a farmer who lives ten miles from a church, goes to Mass once a month, receives Holy Communion twice a year, whose children never enter a Catholic school—must we preach to him to remain in the country to save his soul? Is not that akin to the error that children must speak their father's language to preserve the faith? Much as we all admire the staunch Catholicity to be found in a well-organized and compact country parish which has priest, church, and Catholic school within easy access, can even this be held up as the ideal Catholic parish, since among other disadvantages, the greatest of all spiritual helps, daily Communion, is impossible? Is there not a wider and more profitable field for a lay Catholic apostolate in our cities than in the country? Finally does not the Church desire to see both city and country Catholics, without distinction, increase in numbers and piety? May and must we preach "that no family leaves the country without certain danger to the faith of posterity", that "no matter how fervent the father and mother who take up their abode in a large city, their grandchildren or at the very furthest their great-grandchildren will certainly be lost to the faith"? Unless the Catholic Church is a religious agricultural society, we may not and must not. The Church is Catholic. Her divine mission embraces without distinction city and country folk. She can guard safely within her fold also the

city Catholics. Not merely can she do it, but she has done it, and will do it.

JOHN J. O'GORMAN.

Ottawa, Canada.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read carefully the article in the January number on "What is the Outlook for the Growth of Catholicity in Our Cities?" and I have found a great deal of truth in what the writer says, though I cannot agree with him in all things.

He never heard of a single priest whose father and mother both were born and reared in a large city. I am such a priest, for my father and mother were born and reared in a city of almost half a million population. A young man of my parish was raised to the dignity of the priesthood whose father and mother both were born and reared in the same city; and I know of a number of similar cases among my class-mates. Blame large cities for being the cause of loss of faith in our people, if you will, but do not blame the cities entirely. Blame large parishes, numbering three or four thousand souls. If every city pastor could know his flock as intimately as a country pastor can; if he visited his people regularly and kept in close touch with them in their society rooms; if he made each one a personal friend of his—and of course this can be done only in parishes of less than a thousand souls—then they would take more interest in parish affairs and consequently would be more fervent Catholics. If the writer who signs himself "Sacerdos" were to divide his parish of almost two thousand souls and give half of it to his curate, he would get much better results even in a large city, much better results in both spiritual and financial matters than he does at present with pastor and curate in one parish. I know this to be a fact from my own experience.

PRESBYTER CINCINNATENSIS.

III.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "What is the Outlook for the Growth of Catholicity in Our Cities" in the January number of the REVIEW is somewhat startling in its statistics and conclusions. I venture to think however that the conditions depicted by "Sacerdos" are either confined to a very limited area or at least to one that is not wholly representative of Catholic life as found in the United States. My own observations, supported by the general results made known through our Catholic periodical press, lead me to the rather opposite conclusion; namely, that Catholicity receives its main impulse and most flourishing results from our large cities. Take some of the dioceses, both east and west of the Middle States. The great proportion of natives and settlers in the small towns are Irish and German. The parishes in these districts impress one as holding their own in the matter of a conservative Catholicity; but they show comparatively little activity in the interest of religious advancement. In the places where the population is Catholic there seems to be a certain monotony of Catholic life, the sole evidence of which is regular attendance at the Sunday services. Many of the laboring people are inclined to harken less to the priest than to Socialist agitators, especially in the mining and lumber districts. But whilst many of the country parishes remain thus stationary, the city churches are alive and active in furnishing permanent strongholds of the faith in the form of flourishing schools, young men's societies, St. Vincent de Paul Conferences, Sodalities, and kindred organizations. In all these works religious coöperate with the secular clergy, and keep alive fervor through periodical missions, laymen's retreats, and the like. Thus our city parishes witness numbers of all classes of people going to daily Communion. They succeed in rallying thousands round the standard of the Holy Name Society; they establish numerous Total Abstinence branches, and are instrumental in strengthening social organizations like the Knights of Columbus. These in turn exercise an excellent influence upon public opinion in behalf of Catholicity, and they promote every kind of Catholic and philanthropic as well as educational work. Such methods

are few in country parishes; and many a youth finds his religion to be a factor of importance in his life only when he comes to the city and under the influence of a zealous parish priest.

Possibly the attitude and experience of "Sacerdos" may be explained by the fact that he speaks of some city in Canada or on the northern frontier country of the States, where early colonization has planted numerous small parishes, composed of the old stock of French Catholic immigrants. These farming districts retain, no doubt, the old traditions of faith, such as one finds in Brittany. But then there are two reasons why the country parishes of New France should prove a stronghold of the old Faith, when compared with the cities. First, dwellers in that farming country are generally Catholics who from the outset have been provided with priests. These priests have maintained parish schools in which they themselves teach; and thus they enjoy an exclusive popularity among their Catholic fellow villagers which enables them to sustain the faith. In this way the parish traditions are perpetuated in the country, whereas city life would quickly destroy them. For a like reason the flood of infidel literature with which the cities abound does not reach the country parishes. The young people of the cities, on the other hand, are exposed to a perpetual inflow of frivolous and godless papers for the production of which French genius has unfortunately a unique talent. The youth meets temptation at every gate, and the old ascetical methods on which the clergy and religious succeed in nourishing their piety have no interest for him, unless to deride them as the exotic growth of the sacristy.

It is the reverse of this in the States. The country gets all the evil of the press which reaches the cities, but without the counter influence of organized Catholicity. Whilst there is little of organized Catholicity in the country, every city parish raises its standards, calls its meetings for action, propagates its doings through the press, and makes converts.

Perhaps "Sacerdos" will tell us the city and country whence he drew his statistics. It might solve the problem and dispel the apparent contradictions. RUPERTUS.

RELIGIOUS OBEDIENCE AND THE FREEDOM OF CHOOSING A CONFESSOR.

Qu. THE ECCLESIASTICAL REVIEW has at different times discussed the question of interpreting the recent Decrees of the S. Congregation regarding confessors of religious. The discussion has made clear that:

1. Confessors duly approved within the diocese have faculties for the hearing of confessions of religious who come to them.
2. Religious are at liberty to confess to any priest approved within the diocese.
3. Religious who confess to a priest outside the conventual limits are not obliged to inform their superiors of the fact.

These regulations are evidently designed to protect the freedom of conscience of the individual; and their effect is undoubtedly for good. But the rule is still liable to misunderstanding and, *as it is sometimes interpreted,* may cause neglect of religious discipline and conflict with the legitimate authority of superiors.

1. Will you please explain whether *a religious who receives permission to leave the convent* for the purpose of, e. g. making purchases for the community, or of consulting a physician, or of attending lectures or school, or of visiting the sick, or for the performance of any other duty enjoined or approved by the superior—whether such a sister *may, while on her appointed business, go aside from it, in order to visit a church for the purpose of confessing to a priest of her choice?*

May she do this at any time without acquainting her Superior of the fact that she was diverted from her appointed commission, though she performed that commission to the full? Again,

2. *May a religious who knows that a priest is visiting the convent, go to him for the purpose of confessing*—say, in the sacristy after Mass, or at some other opportune time or place, but *without consulting the superior of the house?* She would do so, of course, under the impression that the Decree of the S. Congregation permits a nun to confess to a stranger without being bound to inform the superior.

Resp. 1. A religious who is sent on a definite duty, with the understanding that she is not to take time to attend to other business, is by no means free to go to a church or any other place, whether to confess or for any other purpose. If she does so, she violates her rule of obedience. Religious Orders are instituted and approved by the Holy See with the understanding that the members of a community are under the su-

perior's guardianship and *at her disposal at all times.* She is bound to know where and in what employment each member is engaged. It is only in this way that religious observance, coöperation, and order are possible. If every religious could absent herself at her discretion, and without the superior's knowledge, under plea of consulting a confessor, Constitutions and Rules providing for common exercises in a religious house would be superfluous.

But if, as is sometimes the case, *the superior gives the sister a commission, with the expressed or tacit understanding* that she and her companion may visit a church or shrine on their way, or *that they may use the time at their disposal* after the fulfillment of their commission, *for any purpose in keeping with their calling* (such as visiting a church, or a sick person, etc.), then the Sister would be at liberty to seek a priest; and if in such a case she were to make her confession, she would not be obliged to tell the superior that she had done so. In other words, a religious always requires the superior's permission, tacit or expressed, for absenting herself from her ordinary duties as understood by the Constitution and as interpreted by the superior. When she has this permission, she is free to make her confession, and of this fact she need say nothing to the superior who should ask her how she disposed of her time.

Of course when a religious seeks permission to visit a church or to see a priest, it frequently implies that she stands in need of spiritual assistance; and a prudent superior will at once grant the request, as she would grant any other reasonable request of her subjects. Nor is the superior at liberty to inquire into the sister's conscience, except in so far as the latter voluntarily opens her heart to the mother of her community; but in regard to external conduct and actions the superior retains full authority over all the sisters, for these enjoy the privilege of their membership in the Order only on the condition of obedience to the elected superior. Any other course would expose the community to utter misuse of the privilege of freedom of conscience, since it might easily degenerate into a service of emotion, self-will, and insubordination.

2. As to the second question, whether a religious may, at her own discretion, avail herself of the presence of a visiting

priest, in order to confess to him, the answer rests upon the same principle as the foregoing. A sister is perfectly free to make her confession to a visiting priest who has the requisite faculties, provided she has leave to go to him. She need not tell the superior that it is for the purpose of confessing that she wants to see him. She might want to consult him, as she would want to consult a parent or a physician; but in either case she requires the permission which the rule exacts from all the members who want to see visitors, or absent themselves from the common exercises even for a short time. The chief reason why she is not obliged to state to the superior the fact that she wants to confess, is identical with that which prohibits a superior from demanding a manifestation of conscience from any of her subjects. The superior has nothing to do with inquiring into the consciences of her nuns; but she has everything to do with their external conduct, and with their casual whereabouts.

If the superior were to refuse the reasonable demand of a nun to consult a priest, the nun has always the opportunity of stating the matter to the Visitator or the Ordinary, who is bound to protect the liberty of conscience of the individual religious. If a nun were to ask *habitually* for a special confessor, the superior should obtain leave from the Ordinary, so as to safeguard the common order, since it would disorganize a community if every member used her privilege of habitually selecting her own confessor.

TOWARD TRUER ETHICS.

For the purpose of stimulating thought on a subject worthy of our thinking let me set down some detached ideas.

I.

Philosophy is largely in ill odor because it has ceased to be Ethics and has become Metaphysics.

In the classical days of Grecian philosophy the dominant subjects were Logic and Ethics; indeed there were no other subjects in the higher ways of thought.

Logic was a science that put order into a man's mental activity.

Ethics was a science that put order into a man's moral activity.

Logic had sway over the mind; Ethics over the will. Grecian education was based on a liberal schooling in these two noble sciences; and gave us many masters of sublime thought and noble wisdom.

But nowadays the science of Ethics has largely disappeared from the Schools. Its place has been taken by Metaphysics. Even Logic has outgrown itself. Far from being what it once was, to wit, a practical science or art that put order into a man's thoughts, it has become but an outwork of a subtle Metaphysics, only calculated to put disorder into a man's thoughts.

Practical Logic might still be sought and taught by many in the universities if only it was practical. But it has become so abstruse that its chief achievement is to discourage thinking.

In the olden days just as men began blacksmithing by learning the processes of blacksmithing, so they began the craft of thinking by learning in outline the processes of thinking. Of late, however, these processes have become so subtle that logic instead of being suited to introduce thought is almost more calculated to stifle thought. The scientific way of teaching smithing is to make the student know the processes say of wielding a hammer, beating a rivet, fashioning a horseshoe. If the university methods were to obtain, the would-be smith would spend several years studying the chemistry of the hammer and rivet and the natural history of the horse.

The strange fate that has befallen Logic has also befallen Ethics; but has befallen it in another way.

Logic is now largely ignored because it has been taught too much; Ethics, because it has been taught too little.

Even such a book as Green's *Prolegomena to Ethics,* whilst seeming to weaken my statement, really strengthens it. The fault of this *Prolegomena to Ethics,* as the author would be the first to admit, is that there is too much Prolegomena and too little Ethics. If one may use a "bull"—it is not Ethics but the Metaphysics of Ethics.

Add to this that for the most part Ethics has been handed over to the care of the theologians. It has become "moral

theology". In consequence, the ordinary university student does not feel called to supplement his overstocked syllabus with a course in theology!

Again, Ethics has provided so many sites for disagreement that it has become embittered with controversy. It has almost become the "Apologetics of Ethics", and a science is almost *in extremis* when it has become Apologetics.

Yet this lack of Ethics is a serious want in all liberal or university education.

The chief schools in a modern university are Theology, Medicine, Law, and (what for want of a better word I shall call) Pedagogy.[1]

It need not be urged, for it goes without saying, that Ethics is of supreme importance for the theologian.

Yet it is hardly of less importance for the doctor, lawyer, teacher. Nowadays it is the moral aspects of medical science that are of supreme importance. Doctors are already crossing the frontiers of their medical science into Ethics, with little or no ethical training.

Lawyers, too, are drafting and interpreting laws with little or no reference to the eternal laws of Ethics.

II.

Speaking accurately, Ethics is not a science, nor yet an art, but a life.

There is a "Science of Ethics". This necessarily is a science, but the essential Ethics is a life.

To explain. A science is what the Scholastics call an intellectual habit. The nature of intellectual habits has not yet been sufficiently analyzed, that we may venture upon any lengthy explanation. But it may be enough to say that an intellectual habit such as the science of Algebra, Geology, Botany, History, consists in a number of accurate facts, a number of general principles, and a certain intellectual power and ease in seeing facts in principles and principles in facts.

An art is different. Whilst it includes certain intellectual habits, it requires certain qualities of mind or hand which are

[1] By this I mean a classical or scientific knowledge enabling a man to become, not a doctor or a lawyer, but a teacher or professor.

creative. Thus the art of the painter is not merely an intellectual knowledge of the principles and technique of painting, but an intellectual power of conceiving pictures and a hand-power of carrying out the pictures conceived.

But Ethics is something still more than a science or an art. It is not mere organized knowledge, though it is accompanied by organized knowledge. It is not a mere eye- and hand-power to make external things or carry out practical ideas. It is above all a practical power of controlling the human will for good or evil in all matters where the human will may enter for good or evil. Its aim is not to make good scientific judgments or to make good artistic products but to make good men. Ethics then differs from art inasmuch as its product is not an external thing but an internal state, and from science, inasmuch as this internal state is not a faithful copy of some external thing but, as it were, a definite attitude toward things for good or evil.

To those who have grasped these things what has been said will probably be clear; to those who have not grasped these things, what has been said will be almost unintelligible.

Yet the obscurity is but a proof of the thesis which these words are aimed at developing.

For it is evident that the seat of science is the intelligence and the seat of Ethics is the will. It need hardly be proved that the intelligence is not the will; its processes are not identical. Moreover one process of intelligence is not identical with another. Ratiocination or reasoning is not like intuition; the secondary is not like the primary.

Hence just as it is never quite satisfactory to express the greater in terms of the less or the primary in terms of the secondary, so it cannot be satisfactory to express processes of the will in terms of the processes of the intelligence. Neither intuitions nor desires act syllogistically.

If then Ethics is essentially and primarily a quality of the will and, as we have called it, a life, it is not fully expressed in terms of a science. We do not deny that there is a science of Ethics; though we deny that Ethics is essentially and primarily a science. But we urge that even as a science and as-

pecially as a life it differs very materially from all essential sciences.

Thus, it is futile to attempt to prove by reasoning the validity of our intuitions; for the very fact that our reasons rest on the validity of our intuitions. Reason can show only that the arguments against the validity of the intuitions are "Not proven"; and can protest that if this validity of intuitions is not assumed reason itself can make no headway.

In the same way it would seem futile to attempt to prove the validity of our ethical intuitions, or, to be more accurate, our moral instincts. No science proves its principles; all that it can do is to verify its principles.

No merely intellectual process, and especially no mere ratiocinative process is adequate to a moral or ethical activity. Ethical principles must not be merely thought about and reasoned about; they must be lived. Indeed these principles have received a more vital evolution in the heart of some ploughman who lives them without knowing them than in the mind of some philosopher who knows them without living them.

This was the final fault of Greece, that it made Ethics a science and not a life. In the end it died, not for want of knowledge, but for want of life. As we sometimes say of the dead, "His mind was clear up to the last". Had thought been life, Greece would never have known the tomb.

III.

In modern times there is much arguing about Ethics. People hotly dispute about the Decalogue. The discussion is heartening inasmuch as it betokens interest; but it is disheartening inasmuch as it is discussion and reasoning. It seems to be quietly assumed by the men on the right and wrong side of the discussion that it is quite relevant to argue about Ethics. This assumption is probably an immense error and therefore an immense crime.

For example. Hot discussions rage about the simple commandment "Thou shalt not commit adultery", with its implicit restraint on other sexual indulgences. Few monthly magazines of the weightier sort lack monthly articles showing by many cogent reasons that this commandment is antiquated;

and that being adapted to an earlier stage of civilization it is unfitted for to-day.

By such a writer and by the ordinary writer of an answering article it is assumed that we can prove the validity or invalidity of these ethical intuitions. But as we have said before, these ethical intuitions are not patient of rational proof or disproof. If a writer attempts to prove that the doctrine of the Trinity is absurd, our apologetic does not take the form of attempting to prove the Trinity, for we know that it cannot be proved. It can be believed only on its being declared by competent authority.

Though reason has not the power to prove or disprove the intuitions or principles of Ethics, reason has (1) protective and (2) explanatory duties toward Ethics. It must (1) protect Ethics against the attacks of reason. Arguments seemingly powerful against ethical principles must be shown to be a mere seeming. Reason must be sent in pursuit of reason. Again and again it will turn out that the very arguments used to deny our ethical instincts turn out to their help.

(2) Reason must explain Ethics: in other words, reason must state Ethics in terms of reason in order to reconcile reason; just as a man must explain his wares in Chinese if he wants to barter them with the Chinese.

How futile then seem the many attempts to give a logical, that is, a ratiocinative evolution of Ethics. Yet it is being attempted day after day. Now one thinker, and now another, attempts to evolve Ethics from some one principle. The assumption of such an attempt is an original fallacy. This is all the more patent when the attempted activity starts from and rests upon an intellectual activity such as consciousness. Assuredly, as St. Thomas accurately puts it, the intellect moves the will "specificative"; and the will moves the intellect "effective". These truths are simple in their truth. But it is a constructive fallacy to assume that, granted such an intellectual concept as "consciousness", one can evolve the "Science of Ethics".

Such an evolution of Ethics would have as much relation to reality as the mathematical and mechanical thinking of the

Utilitarians had with Political Economy. Their thoughts were a paper-science; political economy is the life of flesh and blood.

IV.

Nowhere is the essential difference between Ethics the Life and Ethics the Science more discernible than in the profound doctrine of the END (*finis*).

St. Thomas often lays down as a truism, "Finis est principium in operabilibus". "In practical matters the end is the beginning." It is of the nature of a paradox.

The paradoxical form of this truism is due precisely to the fact that the Doctor is attempting to state an ethical process in terms of an intellectual process. In such cases it must always happen that the nearest approach to the truth will be a paradox.

It is to be noted that in rational processes as distinct from intuitive processes the beginning (*initium*) is a rational principle (*principium*). It happens that in Latin the word *principium* may mean (1) any beginning or (2) especially any intellectual truth of a general nature, from which particular conclusions may be deduced.

But in Ethics the words *Finis* and *Principium*—End and Beginning—have their own untranslatable meaning. The Moral End (*Finis*) is almost nothing that the ordinary end is; it is not the close or finish of a process, it is not the resting-place after movement; but it is a beginning and the occasion of the highest activity.

Moreover the process by which the human will that seeks an end seeks also the means is not a mere syllogistic process. No doubt, as all moral processes are accompanied by mental processes, there are accompanying syllogisms. And the reason can express, indeed must express, the moral process in terms of a syllogism. Nevertheless it remains true that the process whereby the free will goes forward from end to means is a purely moral process which no mental phraseology can adequately express.

V.

We have already called attention to the inconsequence of demanding from reason the proofs of ethical intuitions. We

suggested that reason had the important duty of meeting with its own artillery of defence the attacks of reason. A more concrete instance of this may lead to a valuable train of thought.

Nowadays, as we have said, the well-to-do and leisured folk have largely wearied of the Sixth Commandment, "Thou shalt not commit adultery". In most countries they have succeeded in passing divorce laws which legalize "successive polygamy"; so that, to quote a barbed witticism, "Polygamy is an informal institution of modern civilization".

In olden days the severe attitude toward adultery was a great safeguard of monogamous marriage. Where every man had one wife and it was a heinous crime to sin with another man's wife, polygamy was practically impossible, in default of numbers.

Polygamy however is now pushing itself back again into prominence, under the time-old plea of modernity and progress. A powerful argument is urged in these terms: "Indissoluble marriages were suited to the childhood of mankind when men's relations were those of rapine and uncontrolled individualism. Nothing save a legal justification of indissoluble marriage could have saved those centuries from ruin. But now law and order have taken the place of uncontrolled individualism. It is no longer ethnically desirable to limit the more developed individuals. If progress is to be maintained these opportunities should now be provided for the intellectually and physically fit to develop their parenthood without the legal restraints of an earlier individualistic age. The field of opportunity should be open to all those who feel the divine call to active or passive parenthood."

This specious reason—which indeed is not a reason—has all the gins needed to trap the unwary. All the phrases that shake a man's conscience find a place in its rhetoric. "Law, order, individualism, progress, parenthood, divine." With such recommendations, it is little wonder that men and women pining under restraint welcome the cheerful gospel "Increase and multiply".

We have cited this argument only that it may be seen how narrow and indirect is the sphere of reason in the things of Ethics. We do not suggest that, if this reason does not prove the thesis, arguments may be found to prove the opposite

thesis. We merely direct the attention of reason to the fact that, if it is true to the principles pressed forward in this argument, it will find a number of conclusions not at all to its liking.

For we have said that it is chiefly the rich and leisured folk weary of restraint who urge that in the matter of women man should pass from the individualistic institutions of primitive times to the higher collectivism of the twentieth century. In other words the Decalogue needs to be revised on an altruistic and communistic basis in face of modern progress.

Well and good! But let us listen to a number of men whose revisionary activity centres, not on the Sixth Commandment, "Thou shalt not commit adultery", but on the Seventh Commandment, "Thou shalt not steal". These men urge there is far less to be said for individualism in wealth than for individualism in women. "The right to private marriage is more obvious than the right to private property." If wives are to be in common, a thing very difficult to arrange; then property should be in common, a thing comparatively easy to arrange. They therefore consider that the revision of the Decalogue should begin not at such a central thing as a wife and mother but at an outlying thing, to wit, private property.

It is evident that all the arguments used to defend the revised Sixth Commandment are available for the revised Seventh Commandment. But it is wonderful with what unanimity the wealthy defenders of the first revision denounce the second revision. They appeal to law and order; they denounce the seventh-revisionists as miscreants who would ruin the superb fabric of modern civilization; they plead that such suggestions should be met by a counter-move upon the personal liberty of the misguided men who would interfere with private property.

All this is proof that reason, if inadequate to prove or disprove Ethics, is capable of arresting attacks. If it is not shot and shell it at least is a covering fort.

But we are now in a mood to say what kind of proof may be offered to those who would deny ethical principles.

It is clear that the nature of proof depends largely on the nature of the thing to be proved; if indeed the thing is open to proof. An intuition is not capable of the same kind of proof

as a deduction, and an intuition may be said to be proved when it is verified in its deductions, just as a deduction may be said to be proved when it is led back to and verified in its principles.

In the sphere, not of science, but of art, proof becomes a very subtle and intangible thing. The crafts as distinguished from the arts are proved by the subsistence of their work. A well-built house lasts. A well-made door is not easily worn out. A well-shod horse does not easily become unshod. The arts, strictly so-called, are proved merely by being approved. As their aim is the beautiful and as no canons of the beautiful have yet been formulated or accepted, the ultimate proof of the arts is their common acceptance. Hamlet is a masterpiece because the competent judges judge that it is. Fra Angelico is a consummate artist because that is the judgment of the men who know. In matters of art there can be no such proof as obtains in the mathematical or mechanical arts. The final court of appeal is the judgment of the artists. Hence when final judgments differ, the artists have no means of proving their conviction. Thereupon they ordinarily betake themselves to abuse and superlative language. This is but an effort to convict their opponent of something akin to artistic sin.

Now Ethics is not a science nor an art but a life. Its means of proof are then unique. As it shares somewhat in the nature of a science and an art it shares somewhat in their mode of proof. Yet on the whole its proofs are peculiar to itself.

Ethics is a life. Its proofs are therefore proofs and appeals to life. "By their fruits ye shall know them." Fruits are an effect and sign of life. "If you wish to enter into life, keep the Commandments." The corollary of this is "The wages of sin is death".

It has often been said, and recently said with authority by the Vatican Council, that a proof of Revelation is through miracles and prophecy. What is true of Revelation is true also of Ethics, which are part of the subject-matter of Revelation. The great proof of Ethics must ever be formulated thus: "If you keep the Decalogue, you will live. If you break the Decalogue, you will die." The ensuing life is itself the primary miracle; and the forecast of that life is the primary prophecy.

Thus when a nation wishes to undermine the Sixth Commandment under any plea of sanitation or hygiene or eugenics the official custodians of the ethical idea can only say, "Follow up your breach of the Sixth Commandment and the nation will gradually die. Soon there will be racial suicide. The nation will die by its own hands. Its power will pass into the keeping of those who have kept the Commandment."

It might also be said that the faithful followers of the higher Ethics cannot convince their opponents; they can only breed them out! Thus will they fulfil the word of the Ethical Teacher: "The meek shall possess the land".

These are some of the thoughts that occur to one who looks with pain on the low estate into which Ethics has fallen. May truer, higher notions of the nature and proofs of Ethics bring it back unto its own!

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RINGING THE BELL AT LOW MASSES.

Qu. In some churches the bell is rung at all Masses for the Sanctus, Elevation, and Communion. In other churches the bell is never rung during Masses celebrated at side altars while the Forty Hours' Prayer is going on; and it is not rung in Masses at side altars while Mass is being celebrated at the high altar. What is the correct practice?

Resp. The rubrics of the Missal prescribe the ringing of the bell at Mass twice—once at the Sanctus and again at the Elevation. The custom of ringing the bell at the "Domine non sum dignus", and whenever Holy Communion is to be distributed to the faithful, has the approval of the Sacred Congregation in the sense of "tolerari posse".[1]

According to the Instruction of Clement XI for the observance of the Forty Hours' Adoration the bell is not to be rung during the celebration of Mass while the Blessed Sacrament is publicly exposed for adoration. Of this Instruction, P. Schober, in his "quasi-official" interpretation of the Ru-

[1] S. R. C., 14 May, 1856.

brics of the Missal, says: "quae Instructio, etsi pulcherrima, non tamen ubique obligat".

Similar decisions indicate that the bell is not to be rung whilst liturgical processions are going on in the church, nor during the chanting of the canonical office, nor whilst Holy Communion is being distributed close by, nor during the celebration of High Mass.[2] In reference to processions the S. Congregation (1 March, 1681) says that, if the bell is rung at a side altar where Mass is being celebrated, those passing are to genuflect, while the procession halts until the Elevation is over. But that the ringing whilst liturgical functions are going on in the church, is not approved, is clear from a decision of the S. Congregation elsewhere (5 March, 1667). The reason is "ne sacra, quibus assistunt, per actum privatum interrumpantur; sed ad evitandum scandalum, quod in populo et astantibus causari posset ob non-genuflexionem, esse omittendam pulsationem campanulae in elevatione Ssmi in dictis Missis privatis".

All this makes it plain that the ringing of the bell at Mass is intended solely to direct the attention of the faithful to the momentous parts of the Holy Sacrifice, and that it has no significance, beyond this, of a ritual or ceremonial character. If therefore the ringing of the bell is likely to distract people and divert their attention from the chief public service going on at the high altar, it should be omitted. This is manifestly the principle by which correct practice is to be determined.

Nevertheless it may happen, especially in churches ministering practically to several congregations, that the faithful have to satisfy the obligation of hearing Mass and receiving Holy Communion, while some public liturgical function is going on at the high altar. In such cases the ringing of the bell while Mass is celebrated at a side altar has a definite purpose and may be tolerated, if not greatly distracting to the main congregation. In other words, if the ringing of the bell is likely to help some (such as belated persons who would wish to receive Holy Communion if their attention were called to a Mass being celebrated in a recess or side chapel), it should by all means be done. The circumstances and the locality must

[2] See Hartmann, *Repertorium*, § 158, 3, a.

determine whether such practice is a help or a hindrance to the devotion of the faithful. The mechanism of church discipline is not absolute, but requires adaptation to the general purpose of devotional conduct. There are rules to be kept, and there are others that may be overruled when their observance would hinder the object of worship or public and approved devotion.

THE SCHOLASTIC TEACHING ON THE CONTINUITY OF LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Bishop MacDonald's contribution to the December REVIEW tends to bring home the truth that, however aprioristically delightful the scholastic teachings in regard to matter and form may be, they are nevertheless beset with difficulties of no small moment when we attempt to square them with the findings of the inductive sciences. This is particularly true as regards the relation between hylomorphism and the modern biological sciences. The soul, which is the principle of life in all living organisms, is the substantial form of the being which it animates and consequently a substance. Every substance however can come into existence in only one of two ways, that is, by creation or by generation. The principal difference between the two, as regards at least our present matter, is that the substantial form which is created receives its complete and entire entity at the moment of creation; whereas the substantial form which comes into existence by generation must in some way exist previous to its union with the matter which it ultimately animates. Just how we are to conceive this preexistence is difficult to say. But surely it must be the preexistence of something real or substantial, for otherwise there would be no preëxistence at all. Moreover, the scholastic *corruptio per accidens* does not, or at least, should not, mean annihilation. It may be understood in the sense that that reality which we call a substantial form and which determines a body to its specific *esse* may by the action of natural causes cease to have that informing relation to a given body, and thus, while it continues to exist, does not however retain effectively its informing virtue as a *forma substantialis*. Some such concept of the *corruptio per accidens* must be admitted if we are to

give any scientifically acceptable account of such phenomena as chemical analysis and synthesis.

We have a familiar example of the former in the electrolysis of water. *Corruptio unius est generatio alterius. Generatio quidem at non creatio.* Hence the substantial forms of hydrogen and oxygen must have existed in some real way in the water previous to the electrolytic action. The potentiality then of the *materia prima* of the water will consist in this that under the operation of natural causes part of it is capable of taking on the substantial form of hydrogen and part the substantial form of oxygen; which substantial forms existed in some real way in the water and were caused actually to assume their informing virtue under the favorable conditions produced by the electric current.

These concepts are applicable with slight modifications to that substantial form which is called the soul and which is the principle of life in all living organisms. It is to be noted however that according to scholastic philosophy the soul in man is the principle not only of intellective life but of sensitive and vegetative as well; for life is something one and indivisible and there is one life and not many lives in every living organism. Hence the soul is the principle of the life of every single part of the organism, whether that life be healthy or morbid; nor will this truth be affected if it should be finally demonstrated that such growths as carcinomata are due to the activity of a microörganism. We will simply have determined more exactly the etiology of the disease and all this is quite accidental as regards hylomorphism.

I beg leave therefore to take exception to Bishop MacDonald's statement that, " When the spermatozoön or the ovum is separated from the parent organism, what happens is that a cell having within itself a principle of life while yet attached to the parent organism retains that principle of life when detached ". The principle of life of the spermatozoön or of any other cell in the organism is identical with the principle of life of the organism as a whole; for we would otherwise have to admit as many principles of life in a living body as there are cells; which is absurd. Whenever then a spermatozoön unites with an ovum, the substantial form of the new being must be conceived as having been generated, that is to

say, as a reality existing in both the cells previous to their union which brought about those conditions necessary for this reality to assume its informing virtue.

As to the case of human sarcomatous tissue growing *in vitro*, it would seem necessary first to determine whether the phenomena observed are really those of life or are to be explained as due to chemical activity which under favorable conditions may be productive of phenomena which, though in appearance vital, are in reality quite different. There is indeed sufficient evidence of a scientific nature at hand to show that chemical stimulation may to a limited extent take the place of vital activity; and hence there is no certain proof that the phenomena of which there is question *may not* be explained as a purely chemical activity. This of course does not in any way bridge over the great distance between life and non-life, and science continues to uphold the truth that *omne vivum e vivo*. A sarcoma can have its origin or beginning only from living matter. We could not, in other words, make or manufacture a sarcoma as we do a loaf of bread or carborundum, because *omne vivum e vivo*. But this has nothing to do with the continuity of vital activity as referred to by Bishop MacDonald. But let us suppose that the growth of human sarcomatous tissue *in vitro* is beyond a doubt the functioning of a living organism. How are we to explain the source or principle of its life? Of course there is some kind of continuity of life; or in other words, such tissue does not upon separation from the sarcomatous mass cease to live and then come to life again. But there is not continuity of life in the sense that the substantial form of the tissue growing *in vitro* is identical with the substantial form of the same tissue when it was part of a morbid process invading the healthy living tissues of the human organism. The principle of life therefore of such tissue growing *in vitro* is a substantial form which, to repeat what has already been said, preëxisted in some real way in the sarcoma and was made to assume its informing virtue under the conditions of separation and subsequent preservation.

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A MISCONCEPTION IN THE BANK INSOLVENCY CASE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Owing to the use of the word "National", in the title given to the bank, W. C. K. has assumed that the institution was incorporated under the national banking act. It was not, however; it was a state bank, and the law governing it was that of double liability, not of single liability, as in the case of national banks. Consequently the liability of Mr. Brown amounted to $40,000.00, as stated in the December REVIEW. The name given to the bank was fictitious, but the persons responsible for the fiction should have selected a title that would not have misled any reader into thinking that the institution was a national bank.

The contention that the present writer was in error when he declared that the receiver of the bank was the agent of the stockholders, is obviously correct. However, this fact does not change the obligations of Mr. or Mrs. Brown. Even if it be assumed that the receiver's negligence was of such a character as to make him morally responsible for all the losses suffered by the creditors (something which is practically impossible of proof), he failed to accept that responsibility and its consequences. In other words, he did not make restitution, nor is it likely that he could be induced to make restitution. Hence Mr. Brown's responsibility remained up to the limit of his legal liability, namely, $40,000.00, and all the purely moral questions remain as stated in the December REVIEW.

May the present writer be permitted to state that this "case" describes a real, concrete situation? It is not at all imaginary nor academic. Mrs. Brown is very anxious to do the thing that is right and obligatory in the matter, and the present writer very much desires to get the best authoritative opinion as to the proper solution. For the rest, the case involves several delicate and complex points of justice and restitution. It possesses, therefore, unusual interest, both practical and theoretical.

X. Y. Z.

TRANSFER OF STATIONS OF THE CROSS.

Qu. Would you kindly answer in the REVIEW, as soon as convenient, the following question: Do Stations of the Cross lose their

indulgences and blessing if they are transferred from an old church to a new one in the same parish? I have looked up five or six authors on the subject, but I cannot find a satisfactory answer.

Resp. Stations of the Cross may be moved from one place to another in the same church without losing the indulgences attached to them.[1] They may be temporarily stowed away, during the process of repairing or redecorating the church, and restored to their places, without losing the indulgences, and in that case they are not to be blessed a second time.[2] When, however, the Stations are moved to a different church, even though the church be in the same parish, or from one chapel to another, in the same building, they lose their indulgences, and must be blessed as if they were new.[3]

THE RUBRICS AND BENEDICTION OF THE BLESSED SACRAMENT.

Qu. Is it not contrary to the Rubrics to place the monstrance on the table of the altar, with simply a corporal under it, for Exposition all day or merely for Benediction of the Blessed Sacrament? I should like to know the exact rubrics in this matter.

Resp. Decrees of the Sacred Congregation of Rites, for example No. 4268, mention the "throne" on which the ostensorium is to be placed during the Exposition. The decree referred to prescribes that, in case it is difficult to have an irremovable throne above the tabernacle, a temporary throne may be erected, and removed after the Exposition. It is allowed in such circumstances to build the throne on the wall separate from the altar, provided it be near enough to the altar to be considered practically part of it ("cum quo debet quid unum efficere"). This decree has reference to the Forty Hours' Devotion. As to Benediction of the Blessed Sacrament, there is no decree which explicitly prescribes the "throne"; the instructions simply say that, after the celebrant (*officiator*) has placed the Sacred Host in the ostensorium, he places the ostensorium in the middle of the altar, and then, using a footstool

[1] Decree No. 270 of S. Congr. of Indulgences and Relics.
[2] Decree No. 264.
[3] Decree No. 270. See *Collectio Indulgentiarum*, etc., Quaracchi, 1897.

or steps, if necessary, he places the ostensorium in the throne, on a corporal.[1]

THE PROMISES IN A MIXED MARRIAGE.

Qu. I have read with interest from my distant home in Australia the marriage cases in the REVIEW. Allow me to submit the following. According to the wording of dispensations in mixed marriages—*disparitatis cultus*—the validity of the marriage depends on obtaining the promises. If the non-Catholic man said: "I will sign the promises as they are written; but I will not bind myself to send the children to Catholic schools"—he is a faddist on this point: he does not intend to send them to government secular schools or to a sectarian school, but to a master who has only fifteen or twenty pupils—is the marriage valid? The wording of the promise is: "To baptize in the Catholic Faith and bring up carefully in the knowledge and practice of the Catholic religion." This he promises to fulfil, while reserving the right as to schools.

AUSTRALIENSIS.

Resp. The marriage is, of course, valid. There is no doubt at all as to the sincere intention on the part of the non-Catholic party to keep the promise required by law, and the priest, we think, need have no scruple in assisting at such a marriage. He may, indeed, use his powers of persuasion to induce the man to change his views about Catholic schools; but, even if he does not succeed in this, he is not warranted in exacting anything beyond the sincere intention of observing the written promise in the spirit as well as the letter of the law.

MARRIAGE CEREMONY WITHIN THE SANCTUARY.

Qu. *A* contends that the only time a marriage should be performed inside the altar rail or from the steps of the altar is when the marriage is celebrated with Nuptial Mass. *B* says all Catholic marriages should be performed in the sanctuary. Which is correct?

Resp. Some authorities, for instance O'Kane (No. 1104), hold that, after the marriage the prie-Dieu for the bride and groom should be placed near to and in the front of the altar,

[1] Cf. Wapelhorst, No. 219.

but not within the sanctuary. In these matters, however, local customs, when approved, should be followed. A very general custom is to marry the couple at the altar rail and, immediately after, if there is to be Nuptial Mass, to admit them to the sanctuary. In some places the marriage is performed within the sanctuary, even when there is to be no Nuptial Mass. In a few localities this privilege is granted only when the bride is a member of the Children of Mary, or some other society, the intention being to place a premium on membership in such societies.

VESTMENTS IN WHICH A PRIEST SHOULD BE BURIED.

Qu. Is any particular color prescribed for the vestments in which a priest should be buried? Should they be of the color of the day on which the funeral is held?

Resp. The Roman Ritual (Tit. VI, n. 11) prescribes purple vestments. However, the Sacred Congregation of Rites [1] declares that the rubric of the Roman Ritual, while prescribing purple, does not exclude black. There is no mention in the Ritual or in the Decree of the use of the color of the day's vestments.

MORALITY OF THE TWILIGHT SLEEP.

Qu. Recently we have read much about the so-called "Twilight Sleep", to make childbirth painless. Undoubtedly, the usual principles governing the use of drugs in medical practice apply also to this case; but there seems to be another consideration involved, of far more importance. In Genesis (3:16) we read . . . "in dolore paries filios". The sole purpose of the "Twilight Sleep" is a *partus sine dolore:* it is intended to relieve the mother of the "divine burden". What do the theologians say? MEDICUS.

Resp. As "Medicus" points out, the usual moral principles apply to this new practice in medicine. It should, however, be noted that, even among medical men themselves, there seems to be a difference of opinion in regard to the value of the "Twilight Sleep". The doctrinal question raised by our

[1] Decree No. 4228.

correspondent is an interesting one. The old theologians drew a parallel between the punishment ordained in Genesis 3 : 16 and the command "Increase and multiply" (Genesis 1 : 28). As the latter is imposed on the race, not on each and every member of the race, so the former, one of the punishments of original sin, is a punishment imposed on the women of the race. It is like the punishments imposed on Adam and his descendants in Genesis 3 : 17-19. "Cursed is the earth in thy work. With labor and toil shalt thou eat thereof. . . . Thorns and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread." Theologians, indeed, admit that, even if Adam had not sinned, the earth would have produced weeds and thorns for the use of animals. After the fall, they say, it is part of man's punishment that he must contend with these in order to obtain his food from the earth. It is hardly necessary to remark that each and every individual is not obliged to struggle with the difficulties of agriculture; nor is it necessary to add that devices for the eradication of weeds are unscriptural. All pain and suffering are part of this punishment laid on the race. There are important considerations involved in this question of "Twilight Sleep", but so far no authoritative pronouncement has been made; nor have the theologians discussed it yet.

COMMUNION DURING MASS.

Qu. Please quote the decree which grants special indulgences to those receiving Holy Comunion during Mass; also state whether it applies to religious and laity alike.

Resp. The reception of Holy Communion is prescribed as a condition, in many cases, for gaining an indulgence. In such cases Holy Communion may be received either during or outside the Mass. We know of no decree granting special indulgences for the reception of Holy Communion during Mass. The practice is, of course, the ordinary practice of the Church. The Roman Ritual[1] says: "The Communion of the people should take place immediately after the Communion of the

[1] *Ordo administrandi S. Communionem,* Tit. IV, cap. III, n. 10.

celebrant (except that sometimes it may take place after Mass, if there is a reasonable cause), because the prayers which are said in the Mass, after Communion, relate not only to the priest but also to the other communicants". The word "Communion" itself signifies participation in the priest's complete offering.[2]

[2] See ECCL. REVIEW, Vol. XLIX, p. 618.

ABSOLUTION OF CHILDREN.

Qu. There prevails quite a difference of opinion as well as of practice regarding the absolution of children. Many priests are content with a blessing when the little ones come every month to confession and mention in perfunctory fashion the slightest faults, such as laughing in church, stealing at home some small article of food, neglecting grace before meals, and so forth. The writer is inclined to pronounce merely a blessing, while some of his friends maintain that absolution should be given, as a rule, to all children. Nowadays a large part of our confessions are confessions of children, and it is desirable that priests should have a clear idea of the principles that should guide them in hearing children's confessions.

Resp. The principles of moral theology in the matter are clear enough. The faults which children ordinarily confess are either *materia sufficiens libera,* that is, slight venial sins, or *materia insufficiens,* that is, no sins at all, but only *defectus morales.* In the case of the former, absolution must be given, even when the sins are not confessed *secundum numerum et infimas species,* if the penitent manifests true sorrow. With regard to the second class of matter for confession, the principle, in theory, is that these faults are not of themselves sufficient matter for absolution. However, the important question is that of *practice.* Lehmkuhl warns the confessor that, even in the case of a penitent who accuses himself merely of the "neglect of God's graces", there may be an underlying very slight venial sin of intention or purpose.[1] Ballerini[2] seems to be of the same opinion, namely, that, *in praxi,* the penitent should be incited to true sorrow, requested to confess some sin of his past life, and absolution should be given. It is well for

[1] See *Theol. Mor.,* II, 195.
[2] *Theol. Mor.,* V, 17.

the confessor always to remember that, besides the sanctifying grace conferred by the sacrament of Penance, there is also the sacramental grace, and children as well as adults have need of that grace. It is true that, where there are large numbers of children for confession, it is not easy to give to each case the attention necessary to enable the child to elicit an act of sorrow for slight faults.

HOW MANY MASSES SHOULD BE CELEBRATED?

Qu. In the reply to the question how many Masses a priest is bound to say to whom a friend has left five hundred dollars "for Masses", it is stated, on page 736 of the December REVIEW, "Our inquirer is no doubt convinced that the lawyer is responsible for the definite obligation to read five hundred Masses". Now is there such an obligation? The will does not request five hundred Masses. It leaves five hundred dollars for Masses. If then the diocesan statutes fix the stipend for a Low Mass at one dollar and, for a High Mass, at five dollars, may not the priest sing one hundred High Masses, instead of reading five hundred Low Masses?

Resp. The general practice, and a commendable one, is to interpret the will of the testator in the sense most favorable to him. In the present instance the most favorable sense is that five hundred Low Masses should be celebrated for his soul.

MASS WITHOUT ANYONE BEING PRESENT.

Qu. What is the law of the Church in regard to celebrating Mass without anyone being present in the church or chapel? Is this not allowed in Western States of the United States, where Catholics are few and where it is not possible to have anyone present? Kindly say whether a Mass celebrated when no one is present is valid or licit.

Resp. Of course the Mass is valid; and in the circumstances it is licit, if the priest has the faculties whereby the ecclesiastical authorities extend the privilege of an indult permitting the celebration of Mass without a server, or even without anyone being present. This permission is usually contained in the faculties granted to priests in our Western dioceses. The general law requires the presence of a server at Mass; and when there is no permission to dispense with a server, the law binds *sub gravi,* the theologians hold.

STIPENDS FOR MASSES SENT OUTSIDE THE DIOCESE.

Qu. In my diocese it is not allowed to send Mass stipends to another priest outside the diocese without the bishop's permission. Not knowing that this law existed, I sent some stipends to a priest in a poor diocese. What is to be said about the case?

Resp. A decree of the Sacred Congregation of the Council governs the present-day practices in this matter. It is dated 22 May, 1907, and requires that, when Masses are transferred to priests outside the diocese, they should be sent through the Ordinary of the recipient, or at least the consent of the recipient's Ordinary should be obtained. Since our correspondent acted in good faith, we do not see that anything is now to be done in the case which he recites. He knows how to act in the future. If the diocese to which the intentions for Mass are sent is in the Orient, they should be transmitted through the Sacred Congregation of the Propaganda.

COLLECTING FROM FREETHINKERS FOR CHURCH PURPOSES.

Qu. Can aid be asked of freethinkers—apostates, heretics, excommunicated (*vitandi* or *tolerati*), in the building and maintaining of a Catholic church? I don't mean accepting a voluntary offering—which I suppose is all right; but can one go directly and purposely, with no other intention, and ask for help and, owing to circumstances, ask for considerable help?

Resp. It is allowed to communicate with *excommunicati tolerati;* consequently, to ask them to help in the building or maintenance of a church. Even in the case of *excommunicati vitandi,* since, according to theologians, notable utility is considered a cause justifying communication with them in civil affairs, one may be justified, in some circumstances, in seeking their assistance in material affairs.[1]

[1] See Noldin, *Theol. Mora'.*, "De Excommunicatione," Nn. 46, 47.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

JESUS OR CHRIST?

We have outlined the phantom-Christ of Harnack, Wellhausen, and Loisy,[1] and the pillar-Christ of the school of Schmiedel.[2] The efforts of these higher critics to do away with all that is supernatural in the Gospel narrative of the life of Jesus have been farther-reaching than their most destructive hope. Protestants were once wont to make at least an outward show of standing together in solid phalanx to defend the divinity and the Messiahship of Jesus—the only article of faith that would seem to have been common to the manifold and multiform creeds of Christendom. In the learned Protestant world, that outward show and pretence is no longer a universal characteristic; the Protestant Christ has been battered down in the havoc caused by Modernism. The divinity of Jesus must go! The Messiahship of Jesus must go! The one and only common article of the faith of Protestantism must go! There is no longer a hope of the unity of Christendom by a full-hearted, ungrudging belief in the divine ambassadorship of its Founder. He is no longer universally admitted to have been a divine ambassador. He has been evolved by the Christian conscience! The Gospel-Christ is not the Jesus of history! He is the product of the imagination, the output of hope forlorn! The Jesus of history must needs be reconstructed. And the reconstructed Christ of history is found to be only a few shreds in a fancy-worn fabric, only an occasional and unimportant fibre that has been well nigh lost in the warp and woof of the beautiful tapestry of the Gospel-Christ. The weaving and most of the warmth of color of the fibres of this marvelous creation are now said to be the noble work of man's ingenuity. Small wonder, then, that ministers of the Gospel of Jesus are now asking themselves the question, "Jesus or Christ?"

I. Mr. Roberts' Question. This question, so impertinent to the Founder of Christianity, is most pertinent to the times we live

[1] ECCL. REVIEW, Dec., 1914, p. 740 ff.
[2] ECCL. REVIEW, Jan., 1915, p. 100 ff.

in. It stirred the very souls of the conservative readers of the *Hibbert Journal* a few years ago. The Reverend R. Roberts, Congregational Minister and late Chairman of the Bradford Educational Committee, contributed an article entitled, "Jesus or Christ?"[3] The title caused comment. To those that were not in the current of Christological thought, it was as illuminating as "Julius or Caesar?", "Napoleon or Bonaparte?" What could it all mean? To those that read the writings of liberal Protestants, the meaning was clear. A Congregational minister had joined the ranks of the rationalistic Lutherans. No one was surprised that Mr. Roberts made answer: "Jesus, not Christ!" People had never heard of Mr. Roberts before. It was matter of small moment what answer he made. It was matter of great moment that a Congregational minister had the hardihood to go the way of rationalism even farther than the Unitarian was wont to wander. The Unitarian denies the divinity of Jesus, but saves something or other of the Messiahship. Mr. Roberts denies even the Messiahship of Jesus. He was not the Christ at all! He was merely Jesus!

II. G. K. Chesterton answers. This boldness of Mr. Roberts was not taken amiss by his Congregational coreligionists. And it was a sign of the times that no serious reply was forthcoming. True, Mr. Gilbert K. Chesterton took the minister cleverly to task.[4] So cocksure and large was the liberal Protestant in his progressive assertions, that a serious reply to him would have meant a volume. Instead of writing the volume, that most spiceful and least spiteful of controversialists of the hour dips his trenchant pen into a highly saturated solution of fun and administers to Mr. Roberts an hypodermic injection. Perhaps the gay and facile style of Mr. Chesterton breaks down the argument of the enemy of Christ better than volumes of refutation could have accomplished that feat. Certainly he makes a better case in the defence of the Christ than does the Methodist, Dr. Moulton,[5] Professor of Hellenistic Greek in the University of Manchester and Tutor in the Wesleyan Didsbury College there. The great Hellenistic scholar is weak because he takes his stand with the weak—the school of Harnack.

[3] *Hibbert Journal*, Jan., 1909, vol. vii, p. 352.

[4] *Hibbert Journal*, vol. vii, p. 746.

[5] Ibid., p. 759.

III. Mr. Roberts' Reasons. Neither in his first article nor in the reply to Chesterton and Moulton[6] does Mr. Roberts give us anything new; he is not even up to date. The time-honored difficulties are proposed with due solemnity—"the ignorance of Jesus and low morality," etc. These difficulties are worn threadbare and may be found in any manual of theology. Here are a few wild assertions against the authority of Jesus:

> He allows the people to believe that, on his word, an actual "unclean spirit" came out of a man, after having spoken from the interior of his body. This is the animistic theory of disease as believed and practised to this day on the barbaric culture-level, and as accepted in the offices of the Catholic Church. . . . Now, unless the whole medical science of the West is utterly astray, I am entitled to say, on the evidence, that in this matter Jesus was wrong.[7]

We marvel that Congregationalism can tolerate the ministerial offices of a man who degrades the Lord down to the level of barbarism. This degradation is insisted on not only in regard to medical science but from an ethical standpoint:

> On three important positions attributed to Jesus—diabolical possession, the anticipated end of the world and the question of divorce—I have given the facts. They appear to me to prove conclusively that, from the point of view of Western thought, Jesus was wrong.[8]

These wild assertions are merely indicated. They show the trend of thought tolerated in Congregationalism. To propose serious refutation would be to cover ground that has been already and carefully covered.

A few of the large assertions contained in Mr. Roberts' hodge-podge are current in contemporary liberal writers on Christian origins; and, on this account, call for at least summary treatment. We shall examine these large assertions in the light of actual facts. In this wise the arbitrary and wild way the liberal Protestant has of treading down upon traditional ideas will stand out in high relief. Here is a sample:

> It seems clear from his first paragraph that Mr. Chesterton is not aware that to his contemporaries Jesus was known as Jesus of Naza-

[6] *Hibbert Journal*, Oct., 1909, vol. viii, p. 83.

[7] *Hibbert*, viii, p. 87.

[8] Ibid., p. 91.

reth, not as Jesus Christ. . . . Jesus was a common personal name, while Christ was titular. Carrying with it the meaning "anointed", it was probably applied to Jesus only after his death, and subsequently became the symbol of the Judaeo-Christian Messianic hope. It is doubtful whether Jesus himself accepted it. . . . Jesus was so named from his birth and only after his death came to be recognized by his followers as the Christ.[9]

Stripped of all encumbrances and stark in its naked thought, this paragraph and several more in Mr. Roberts' article mean the following syllogism: If Jesus were the Christ, his contemporaries would not have called Him Jesus of Nazareth but the Christ, and he would have accepted the latter title. But the contemporaries of Jesus called him Jesus of Nazareth and not the Christ, nor did he accept the latter title. Therefore Jesus was not the Christ.

Both major and minor are absolutely false and cannot be proved. We waive the major as utterly gratuitous. There could have been reasons why the contemporaries of Jesus, friend and foe, might never have called him the Christ; and for the same reasons, Jesus might never have accepted the title. He might have wished to have been called Jesus of Nazareth and never the Christ, in order to hide His Messiahship and leave it to be proclaimed by the teaching body He established.

We take up the minor. It is a question of fact. First, was Jesus called *Jesus of Nazareth* to the exclusion of the title *Christ*? Secondly, was He never called the *Christ* by His contemporaries, and did He never accept the title?

1. *Jesus of Nazareth.* "To his contemporaries, Jesus was known as Jesus of Nazareth, not as Jesus Christ." To what contemporaries? Friends or foes? In fairness Mr. Roberts should have made the distinction.

a. The tradition of Matthew witnesses to the use of "Jesus of Nazareth" only by foes. A maidservant accosts Peter with the taunt: "This man was with Jesus of Nazareth" (26:71). Alike is the charge of the other maid: "Thou, too, wast with Jesus of Galilee" (26:69). The witness of such foes proves nothing against the Messiahship of Jesus.

[9] *Hibbert*, viii, p. 82.

b. In the tradition of Mark, it is chiefly the foe Mr. Roberts relies upon. The devils know Jesus as "of Nazareth" (1:24); and yet one of them feels His divine power to such extent as to beg "Jesus, Son of the Most High God" not to torture (5:7). It is the foe to Jesus who says to Peter: "Thou, too, wast with the Nazarene Jesus" (14:67). As for those of Jericho who told Bartimaios that Jesus of Nazareth was passing by,[10] they may have been foes. At any rate, the blind beggar is witness to the Messianic character of Jesus of Nazareth; calls him "Jesus, Son of David", "My Master"; has faith in His superhuman healing power; and is rewarded by a miracle for this faith—"Thy faith hath made thee whole" (10:52). Lastly, the angel of the Resurrection says: "Ye seek Jesus the Nazarene, the crucified" (16:6). He seems to signify the error of the women, their failure to account Jesus divine—"Why seek ye the living among the dead?" (Lk. 24:5). Undoubtedly he does not imply denial of Messianic power by speaking of "Jesus the Nazarene". For immediately the angel, in Mark, adds: "He is risen, he is not here" (16:6). And so the use of the phrase "Jesus of Nazareth" in the Gospel of Mark gives us not an inkling of Mr. Roberts' exclusion of the idea that Jesus is the Christ.

c. In Luke, too, the phrase "Jesus of Nazareth" is easily explained without a suggestion of the denial of Messianic power. The witness of the devils (4:34) we waive at once. If we accept them as historical facts, these personal devils are foes to Jesus who either did not know His Messianic mission or tried to undo it. And yet, Luke witnesses just as does Mark to the acknowledgment by the devil that "Jesus of Nazareth" is "the Son of the Most High God" (8:28). Finally, the two disciples going to Emmaus (24:19) quite naturally speak of "Jesus of Nazareth"; they have given up in despair all idea of His Messianic power. Later they realize the truth. Jesus speaks to them of Himself as the Christ and interprets the Messianic prophesies as fulfilled in Himself (Lk. 24:25-27). There is not a thing in the Lucan use of the phrase "Jesus of Nazareth" that militates in the least against the Messianic authority of Jesus.

[10] Cf. also Lk. 18:37.

d. John also shows no trustworthy contemporary of Jesus to have used the phrase "Jesus of Nazareth" in a sense derogatory of Messianic power. Philip speaks to Nathaniel of "Jesus of Nazareth, the son of Joseph" (1:45). And yet he has already accepted the Messiahship of Jesus; for his words are full witness: "We have found Him whom Moses in the Law and the prophets foretold, Jesus of Nazareth, the son of Joseph". It is the rabble who speaks of Him in Gethsemanni as "Jesus of Nazareth" (18:5, 7). They certainly had no belief in His Messianic mission. Nor had Pilate in the title he affixed to the cross: "Jesus of Nazareth, the King of the Jews" (19:19); though it may be that the addition "King of the Jews" meant the Messias. Still we count it naught against the Messiahship of Jesus that any of His contemporary foes called Him "Jesus of Nazareth" and never "Jesus Christ".

e. In the four Gospels, then, the use of the phrase "Jesus of Nazareth" by contemporary foe or friend of Jesus proves nothing against His Messiahship. How about this use in other Apostolic writings? We find it in Acts twice in the form "Jesus Christ of Nazareth" (3:6; 10:1), which is rather against Mr. Roberts' gratuitous assertion. Once the foe speak of "Jesus of Nazareth"; they are about to kill Stephan for belief in His Messiahship (6:14). But even innumerable such instances would not prove that "to his contemporaries, Jesus was known . . . not as Jesus Christ". If the Portuguese republicans never speak of Manuel as King of Portugal, it is rather bold to conclude that therefore the royalists never use such a term. Such is the boldness of Mr. Roberts' illogical assertion. And as for friends, only two are reported in Acts to have spoken of "Jesus of Nazareth". Peter, on the first Pentecost Day, mentions this name to the Jews of Palestine and the Diaspora (2:22); but clearly proves to them that Jesus is the Christ foretold by the prophets, calls Him the Christ (verse 31), and ends by urging each of the audience to be "baptized in the name of Jesus Christ" (verse 38). Later on, the Apostle, teaching Cornelius, refers to "Jesus of Nazareth" (10:38); and yet, in the same pericope, uses the name "Jesus Christ" (verses 36 and 48) and cites the prophets as foretelling the Messiahship of Jesus (verse 43). The second

friend to speak of "Jesus of Nazareth" in Acts is Paul. On the first occasion, he addresses the mob near the Temple; tells the story of his conversion; gives the words of the mysterious voice, "I am Jesus of Nazareth whom thou persecutest" (22:8); and so effectively bears witness to the Messiahship of Jesus that the mob become riotous and Paul escapes a lashing only by appeal to his Roman citizenship. On the second occasion, Paul is before Agrippa and Festus; uses the name "Jesus of Nazareth" (26:9); also calls Him the *Christ* (verse 23); and is so effective a preacher of the Messiahship of Jesus that Agrippa cries out: "Thou almost persuadest me in such wise as to make me a Christian" (verse 28).

2. *Not Jesus Christ.* We have weighed the first assertion of Mr. Roberts and found it wanting in solidity—a mere shell. The four Gospels and Acts show no evidence that the followers of Jesus among His contemporaries spoke of Him as "Jesus of Nazareth" in a way to exclude the title *Christ*. In fact New Testament evidence shows clearly that His contemporaries spoke of Jesus as the Christ. It is simply preposterous in Mr. Roberts to say that the title Christ "was probably applied to Jesus only after His death", and that Jesus "only after His death came to be recognized by His followers as the Christ". To talk so is to run into head-on collision with the most patent facts. What are these facts?

a. *Witness of Sacred Writers.* Matthew, as the other evangelists, commonly uses the personal name Jesus without any appellative such as "of Nazareth", "the Christ". Thus in 1:21; 2:1; 3:13, 15, 16; 4:1, 7, 10, 17, 23; 7:28; 8:4, 10, 13, 14, 18, 20, 22, 34; 9:2, 4, 9, 10; and passim. And yet his use of Christ is clear proof of our point. The title is applied to Jesus from the very beginning of the first Gospel; see 1:1, 16, 17, 18; 11:2; 16:21. In like manner Mark opens his Gospel (1:1) with witness to the name Jesus Christ. And John assures us at the outset (1:17) that, as the Law came through Moses, so grace and truth are ours through Jesus Christ. And, in the words that are probably the ending to his first recension of the fourth Gospel, he lays down the purpose of his writing—"that ye may believe that Jesus is the Christ the Son of God" (20:31). There can be no doubt but the evangelists Matthew, Mark, and John knew Jesus as "the Christ".

Other contemporaries of Jesus might be cited as witnesses to His being called the Christ. St. Paul will suffice. Though not a disciple of Jesus before the death of the Lord, the great Apostle was a contemporary with Him and his witness is in point. Paul at times speaks of "the Lord Jesus", yet his use of the name 'Jesus Christ" is overwhelming in the court of historical evidence. We find this use in Romans, thirty-two times; I Cor., twenty-one times; II Cor., nine; Gal., seventeen; Eph., eighteen; Phil., twenty; Col., five; I Thes., seven; II Thes., nine; I Tim., fourteen; II Tim., thirteen; Tit., four; Philem., five; Hebrews, three times. All told, St. Paul, in his letters, uses the name "Jesus Christ" one hundred and seventy-seven times. Hebrews differs somewhat in style from the other letters of Paul; the rare use of "Jesus Christ" is such a stylistic difference.

From this overwhelming evidence that Jesus was known to His contemporaries as the Christ, Mr. Roberts has an evasion. The title Christ "was probably applied to Jesus only after His death". We reply, it was applied to Him by foe and friend alike and by Himself before His death.

b. *Witness of foes.* Pilate, a foe of Jesus, is clear witness to the fact that, before His death, Jesus was commonly designated as "the Christ". Pilate asks the Jews: "Whom will ye that I set free unto you—Barabbas or Jesus who is called the Christ?"[11] Pilate is no friend to Jesus. He has not coined the phrase. He uses it for clearness' sake. His announcement is important. It must not be misunderstood. The Jews must know whom he meant by Jesus. For, as Mr. Roberts says, "Jesus was a common personal name, while Christ was titular". So Pilate adds the titular to the personal name—"Jesus who is called the Christ". And when the rabble give preference to Barabbas, once again the Roman official uses the distinctive appellation—"What shall I do then with Jesus who is called the Christ?" (verse 22).

The Samaritan woman at the well of Jacob is another foe who applies the title Christ to Jesus before His death. She is so impressed with this Jewish Rabbi's prophetic words as to say to her fellow townsmen, "Is not this the Christ?"[12]

[11] Mt. 27: 17. [12] Jo. 4: 29.

The last time the Lord celebrated Tabernacles, friend and foe discussed His career in the Temple courts. "Do the rulers really know that this is the Christ? Yet we know whence this man is. The Christ, however, when he cometh, no man knoweth whence he is."[13] All certainly apply to Jesus the title "the Christ", no matter whether they accept Him as the Messias or not. And some of the multitude accept the Messiahship of Jesus. They give as their reason for the credibility of His mission the Messianic works He does. "When the Christ cometh, will He do greater signs than this man doth?"[14] "This is of a truth the prophet! This is the Christ!"[15] The others protested "Doth the Christ come out of Galilee? Christ cometh of the seed of David and from Bethlehem"[16] And despite all this discussion, Mr. Roberts says the title Christ "was probably applied to Jesus only after His death." Why, so widespread at this time was the acknowledgment of the Messiahship of Jesus in Jerusalem that the Jewish authorities decreed "If anyone were to confess Him to be the Christ, he should be excommunicated from the synagogue".[17]

Later on, the last time Jesus celebrated the feast of the Dedication of the Temple, these same foes in Jerusalem applied to Him the title Christ and plied Him with questions. "How long wilt thou keep us in suspense? If thou art the Christ, tell us plainly" (10:24). They wish Him clearly to commit Himself to their machinations. He tells them, in His own way and not in theirs, that He is the Christ. He shows supernatural insight into their lack of faith in, and evil intentions in regard to Him. Did He tell them plainly that He was the Christ, they would not believe. His works, done in the name of the Father, speak for themselves. The Jews believe not because of them; nor will they believe because of His authority. In the end, they take up stones to kill Him; and thus show that they understood full well the claim He makes to be the Messias and the Son of God.[18] Over and again they ask if He can be the Christ. He foretells the coming crucifixion. At once they object that according to the Law, "the Christ abideth forever". How then can Jesus be the Christ, if He is to be crucified?[19]

[13] Jo. 7:26, 27. [14] Verse 31. [15] Verse 41. [16] Verses 41, 42.
[17] Jo. 9:22. [18] Verses 31-39. [19] John 12:34.

c. *Witness of Friends.* Friends as well as foes apply the title Christ to Jesus. Take Peter as an instance. What could be clearer than his confession at Caesarea Philippi? Jesus asked, "Who do ye say I am?" Peter made answer for all, "Thou art the Christ, the Son of the living God". Jesus approves, says Peter has learned this truth by God's revelation and promises to build His church upon Peter as upon a rock.[20] It should be noted that, on the occasion of this clear confession of the Messiahship of Jesus the Christ, the Lord prohibited the disciples from calling Him the Christ.[21] This prohibition is clearly the reason why we have not, before the death of Jesus, the manifold uses of the titular name "the Christ" which occur thereafter—for instance, in the writings of Paul.

Another equally effective confession of Peter is after the defection of those who refused to accept the doctrine of the Eucharist. Jesus looks to the disciples and the apostolic body, among whom the disbelief is having its effect. Heart-rending is His appeal. "Do ye also wish to leave me?" Peter stands up for the body apostolic and boldly makes answer: "Lord, to whom shall we go? Thou hast the words of eternal life. We believe and we know thou art the Christ, the Son of God".[22] In the face of this single testimony, how can Mr. Roberts write that Jesus "only after His death came to be recognized by His followers as the Christ"?

Further witness of Peter to the name Jesus Christ is in Acts 3:20 and in the letters of the great Apostle. In I Pe., the name Jesus Christ occurs nine times; in II Pe., eight times. Only once does Peter use the name of Jesus without adding the title Christ.

Other friends who apply the name Christ to Jesus are the angels that bring the good tidings to the shepherds of Bethlehem;[23] and Simeon, who must have told the disciples of his having seen "the Christ of the Lord" before dying.[24] Martha, too, must not be forgot, nor her confession, "I believe that thou are the Christ the Son of the living God".[25]

[20] Mt. 16:15 ff.; Mk. 8:29 ff.; Lk. 9:20 ff.
[21] Mt. 16:20; Mk. 8:30; Lk. 9:21.
[22] Jo. 6:67 69.
[23] Lk. 2:11.
[24] Lk. 2:26.
[25] Jo. 11:27.

d. *Witness of Jesus.* The Sacred Writers, foe and friend and even Jesus Himself bear forceful witness to the application of the title Christ to Jesus before His death and to the falsehood of the statement that "only after His death Jesus came to be recognized by His followers as the Christ". Mr. Roberts is hopelessly wrong in thinking "it is doubtful whether Jesus Himself accepted" the title Christ. At times His acceptance was cryptic. His hour was not yet come for handing Himself over to the power of the foe. He taught them in parables; He gave them hints; He held their souls in suspense. Their blindness was to blame—the blindness of their infidelity. Had they had faith, they would have understood. To the Pharisees one day He said: "What think ye of the Christ? Whose son is He?"[26] They said the Christ was the son of David. Yes, that is precisely why He allowed Himself to be hailed the son of David. He accepted the title that belonged to the Christ.

Another title, "My Master", was expressly reserved by Him for the Christ. "Call none Master; for one is your Master, the Christ".[27] And yet this title He never prohibited but freely accepted of His disciples; there was no danger that its use betray Him to the foe before the time decreed.

The title Christ He considered His by exclusive right; it should not be given to others who might usurp it. "See to it that no one deceive you. Many will come in my name and will say, 'I am the Christ'."[28] Moreover, there would be fitting reward for everything done His followers for His sake. Even the cup of water given in His name is not to go unrewarded, since it is in the name of the Christ. "For ye are Christ's".[29] So clearly had He taught His disciples He was the Christ, that he called them "foolish and slow of mind" not to have understood that He the Christ had need to suffer the Sacred Passion as a means to glory.[30]

He must often have accepted the authoritative title in secret; but the occasions have not been told us either because none of the apostolic body was present or because the Gospels deal

[26] Mt. 22:42.
[27] Mt. 23:10.
[28] Mt. 24:4, 5.
[29] Mk. 9:41.
[30] Lk. 24:26.

chiefly with the public utterances of our Lord. On one such secret occasion the acceptance was most clear. The Samaritan woman said to Him: "I know that the Messias cometh who is called the Christ". And Jesus gently assured her: "I am he who am talking to thee".[31]

In the end, when there is no more purpose in the parabolic and cryptic spread of the Messianic kingdom, the acceptance by Jesus of the title Christ is clearest and most open. At the select gathering of His priests in the Supper Room, He prays the Heavenly Father that they may know Him as the Christ; and makes this knowledge to be a means necessary to salvation. "This is eternal life that they know thee, the only true God, and Jesus Christ whom thou hast sent."[32] And not merely this; the acceptance of the Messiahship is also made in a public, official and straightforward manner. Standing in wretched plight before Caiaphas, the Lord Jesus made no reply to the lies His enemies trumped up against Him. But when the high priest arose in official wise and spoke as it were for the folk of Jahweh, there was silence no more. "I adjure thee by the living God that thou tell us if thou be the Christ the Son of God." The answer is decisive: "I am".[33] Matthew gives the reply in the form, "Thou hast said it".[34] The meaning is the same. In Semitic languages the same word serves for both interrogation and affirmation; only the difference in tone is distinctive. The important part of the question of Caiaphas probably was: "Art *thou the Christ?*" מְשִׁיחָא אַנְתְּ The Aramaic answer would be: "Thou hast said *the Christ*". מְשִׁיחָא At any rate, Caiaphas understood that Jesus accepted the title of Christ the Son of God. That was all he wanted. That was all his minions had wanted before this. The claim that Jesus made was branded as blasphemy; and He was doomed to death. The soldiers taunted the Lord as the Christ.[35] They knew He was condemned to death because "He said he was the Christ".[36]

We have given this lengthy refutation of the gratuitous assertions of Mr. Roberts to show how utterly false they are,

[31] Jo. 4:25.
[32] Jo. 17:3.
[33] Mk. 14:62.
[34] Mt. 26:64.
[35] Mt. 26:68.
[36] Lk. 23:2.

how weak is the stand taken by liberal Protestantism. It starts out to do away with all the supernatural elements of the Gospel narrative, to rule the Christ out of court, to cling to Jesus and not to Christ. The start is illogical. The onward dash is more so. The end is inevitable. Mr. Roberts and men of his ideas end by giving up Jesus as they started by giving up Christ. This is not unfair to Mr. Roberts. He writes: "It is a question whether the Jesus of the Gospels was an actual historical person." [87]

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[87] *Hibbert Journal*, viii, p. 91.

Criticisms and Notes.

CHRIST AND THE POWERS OF DARKNESS. By J. Godfrey Raupert, K.S.G.B. B. Herder, St. Louis. 1914. Pp. 196.

Mr. Raupert has made quite his own the field of spiritistic phenomena. The results of his personal experience and research, supplemented by extensive reading, have already been published in two noteworthy books—*The Dangers of Spiritism* and *Modern Spiritism*. Both these works have been previously described in this REVIEW. The book before us, whilst in part overlapping the volumes just mentioned, develops more explicitly the author's philosophy of Spiritism. That philosophy in its broad outlines is of course familiar to the present reader. Making all just allowance for fraud, delusion, and the latent and mysterious powers or forces of the nervous system, or the so-called "subconscious", automatic workings of the human organism, there is, Mr. Raupert maintains, a large, a very large, mass of phenomena associated with "spiritistic" practices that cannot be satisfactorily explained save by the hypothesis of the interference of unembodied intelligences—personalities which are not, as the spiritists suppose, the discarnate human souls, but are preternatural agents, spirits of an unmistakably malign nature.

Those readers who look upon this philosophy with prepossessions derived merely from the ephemeral literature of the subject are apt to be decidedly sceptical of its validity. The frequent exposure of the deceits practised in the séances and especially of the wiles of that supreme trickstress, Eusapia Palladino, is liable to shatter all belief in the genuineness of any sensible communication with discarnate or unembodied spirits. The claims of such men of science as Crookes, Hyslop, or the late Alfred Wallace to have witnessed such communications fail to influence minds that are sceptical in these matters. Professor Oliver Lodge's experiences of converse with trans-human intelligences, his alleged visual and tactual communications with spirits in "materialized" form, produce little or no impression. Scientists, it is claimed, are no more competent witnesses or judges of spiritistic phenomena than are the average run of mortals. If not so easily duped—which is questionable—they are more liable to become victims of auto-suggestion. They are looking for spooks and they find them. The ghosts are the projected phantoms of the expectant brain.

There is probably no subtler form under which the malign spirits of the other world have succeeded in disguising their demoniacal

activities than this insidious scepticism which makes human minds impervious to the evidence of their workings. The alleged spiritistic phenomena evoked in the séances must of course be analyzed and estimated each for itself. But it would be absurd to suppose that the evidence of sensible demoniacal agency was derived from this source or even mainly from this source. The New Testament furnishes overwhelming testimony of demonic obsession and possession of human beings; and throughout the whole history of Christianity that testimony is continued and reconfirmed. Much of this Scriptural and ecclesiastical testimony is summed up by Mr. Raupert in the book before us. Numerous evidences to the same effect are drawn from recent experience—scientific and otherwise. A writer in the *Outlook* quoted by Mr. Raupert goes so far as to assert that "Spirit-obsession is one of the commonest troubles the race is suffering from", and a number of recent cases of manifest demonic *possession* are set forth in detail in the volume at hand. "Of course," as the writer just quoted observes, "the great difficulty is that the whole thing is generally regarded as a phantasma or hallucination. Unfortunately, however, it is quite otherwise. The miserable victims generally become aware of a dual force in their lives. Religion, if they have any, is generally wiped clean out and a sense of despair and loss of self-confidence takes its place" (p. 110). All this and much more that is important, especially for the clergy, to think about is succinctly described by Mr. Raupert. Not the least valuable portion of his work is the chapter containing the words of warning addressed to those who are inclined to experiment for themselves in these insidious phenomena, and the words of sound advice indicating the methods of safeguarding the soul from the subtle invasion of evil agencies. The book is one which the priest will do well to read. Not that he will be unfamiliar with its scope or its leading arguments, and perhaps much of its testimony, but because he may find it just what is needed for certain souls over whom the spirits of darkness may, to his knowledge, be gaining an elusive ascendancy.

There are, however, two defects which the reviewer feels bound to mention. The first is a very frequent inexactness in quoting sources of testimony. In such subtle and debatable matters general references to books and papers are not only of little use; they engender doubt and suspicion. Nothing but the most precise and verifiable references to sources of information or testimony is worth while. This desideratum, we are sorry to have to say, is sadly disregarded in the book before us. We trust it may be made good in a future edition. A second fault one must note is in the make-up of the volume. The paper is practically cardboard, which means that the book might easily have been comprised in half its present bulk and consequently

have been purchasable at less than its present price, with the further result that it could have been much more widely circulated and thus have multiplied its efficiency.

THE SPIRITUAL LIFE. Doctrine and Practice of Christian Perfection. By the Rev. Walter Elliott of the Paulist Fathers. New York: The Paulist Press. 1914. Pp. 388.

SPIRITUAL INSTRUCTION FOR RELIGIOUS. By Charles Coppens, S.J. Author of various devotional and educational works. St. Louis, Mo. B. Herder (Freiburg and London). 1914. Pp. 269.

AN INTRODUCTION TO THE MYSTICAL LIFE. By the Abbé P. Lejeune. Translated from the French by Basil Levett. New York, Cincinnati, Chicago: Benziger Bros. 1915. Pp. 314.

Father Elliott, veteran missionary, director of retreats, and guide in the path of Christian perfection to many an ecclesiastic and religious, brings together in this volume on the spiritual life the various reflections conducive to a true valuation of the means which lead to perfect love of God and the habitual peace which the possession of that love implies. His purpose is to set forth the advantages of that holy retirement wherein God can be studied and worshipped without the distractions that breed worldliness; or again of a banding together of souls with kindred inclinations under the pledge of mutual charity for the correction of their faults and for the purer worship of God; or finally of that holy alliance, under the influence of the evangelical counsels, which begets the spirit of sacrifice and a hunger and thirst for annihilation of self and the growth, through mortification of the old man, to a new life in Christ. These are the ends to which Father Elliott's spiritual readings tend. Underneath it all there is the strong current of the author's own consuming desire for the conversion of America by means of the Gospel precepts, with their irradiations of religious practice through Catholic devotion. His precepts and maxims are everywhere colored by the tone of the modern life all about us, though the law and principle whence they derive their force is the same as influenced the Prophets on Sinai and Carmel, softened by the fair light that comes over the hill country of Judea and the halo of countless saints who have trodden the Way of the Cross. What Father Elliott advises in connexion with the subject of spiritual reading is no doubt the result of his own practice. "Jot down any thought that particularly pleases you. Of matter that is not worth writing down, read little." We find here on the one hand originality, and on the other the

judgment that knows how to select from a large store of varied reading what is useful to the higher life.

In *Spiritual Instruction for Religious,* from Fr. Charles Coppens's fruitful pen, we have a series of readings useful for supplying those occasional conferences given to religious communities and sodalities which ordinarily take the form of oral addresses. The subjects have no necessary connexion one with the other; but they are such as would be wanted at any time; they cover general topics like "The Avoidance of Sin", as well as special subjects, such as "Our Weekly Confessions" or "The Catholic Instinct". The volume makes a useful addition to any devotional library.

The Abbé Lejeune's *Introduction to the Mystical Life,* whilst it covers, in a somewhat more specific and systematic form than Father Elliott's volume, the ascent to spiritual perfection, has a distinct aim in that it is intended as a preparation for the understanding of the mystical life. That life is not an object to be aimed at. It is altogether a special grace corresponding to those higher intuitions which we find in the genius of art or intellect when we speak of the soul with its psychical endowments and material tendencies. The mystical life is a gift that comes to some by a preordained grace, to others by prayer or as the result of some extraordinary power of adaptation to the divine attractions of love.

It is to pave the way to this condition of a receptive power that the Abbé Lejeune explains the use of mental prayer and recollection; of humility and mortification, through the religious vows of poverty, chastity, and holy obedience. By pointing the way, and then outlining the marks of transition to the higher mystical life, the author aids the spiritual director as well as the soul struggling toward absolute divine union.

DER SOZIALE KATHOLIZISMUS IN DEUTSCHLAND BIS ZUM TODE KETTELERS. Von Dr. A. Franz. Volksverein, M. Gladbach. 1914 Pp. 259.

The social activity of the Catholic Church in Germany has frequently been admired and held up to other countries as a model worthy of imitation and emulation. Nowhere else has the Church gained such a strong and directive influence on the social movement; nowhere else can she boast of such magnificent achievements and powerful organizations in this field. It cannot but be instructive to trace the beginnings of this movement, watch its steady growth, note the factors that have retarded or favored its progress, and see it

gradually assume those vast dimensions which have made it unique in the world. Up to the present no systematic study on the subject existed; but much material had been gathered and made accessible in treatises dealing with topics of a kindred nature. To the author of the present work belongs the credit of having gathered and judiciously sifted the scattered material, invested it with a systematic form, and placed it in the right historical perspective. His chief aim was to throw into relief the religious conditions of the times that constituted such a favorable soil for the development of the movement and to point out the contributory causes that brought about such a rapid expansion and such uniform success; for it must be remembered that the industrial and economic evolution of Germany lagged considerably behind that of other countries. The picture thus presented is a very attractive one and abounding in useful lessons.

It seems very ungracious to quarrel with an author on the score of the title which he selects for his work. Yet the title is not all a matter of subjective choice and individual taste: it has an objective import and conveys suggestions of its own to the reader; it sounds the keynote that is to predominate in the work and, in many cases, gives color and bias to statements of a neutral character. For the sake of the book, the intrinsic worth of which is not touched by this matter, we should have preferred a more felicitous title, one less liable to misconstruction. As it stands, the title is vague and actually misleading; for, what the volume deals with is a movement born of the spirit of the Church, sanctioned by its authorities and in full accord with its principles; not, as the ominous title suggests, a new form of Catholicism or a dissenting tendency that leads away from the Church. Perhaps a matter of small concern; still no conceivable good can come and much confusion is bound to arise from arbitrarily wrenching words from their accredited and accepted meaning.

The Catholic Church of Germany found itself in very propitious circumstances when the social problem began seriously to occupy public attention. A religious revival had infused new energies into the Church and made its organs keenly alert and responsive to the call and the needs of the time. It was regaining its hold on the masses and, accordingly, would develop a fine sensitiveness for their wants, whether spiritual or material. Happily it immediately understood its social mission and boldly came forth with its message to the age. It may be safely laid down as an axiom, that a Church which is in living touch with the people cannot remain indifferent to the prevailing economic and social conditions; for at too many points does the material trench on the spiritual and hamper or encourage the activities aiming at the moral betterment of men. Wholesale

destitution and exploitation are barriers to religious progress and ethical improvement. No church of the people can long remain neutral in social matters. This is clearly demonstrated in the course of the ages; for the Church always found it necessary to define its attitude toward the social environment by which it was confronted, and to take a firm stand against oppressive economic wrongs. Whenever, in times of a decline of religious fervor, it failed to do so, it alienated from itself the affections of the people and impaired its spiritual usefulness. Hence, the impetus, which the movement for the material betterment of the lower classes received at that time, was due to a quickening of the religious spirit.

As to the philosophical ideas which inspired and guided the movement, they are to be traced to a few exceptional men, F. J. von Buss, Moufang, and von Ketteler. No doubt these men themselves in their turn were influenced by others, in particular by the great leaders of the French Catholic revival—an influence which the author seems inclined to underestimate. A very concise outline of Ketteler's social philosophy introduces us to the best of that great Bishop's thought.

Indirectly the social movement derived strong impulses from a renewal of the charitable activities of the Church; and this came by way of France and is associated with the glorious names of St. Vincent de Paul and Ozanam, the former's loyal disciple and the most faithful interpreter of his spirit. Relief work always leads to social activity in its specific sense, since it is impossible to deal effectively with want and other forms of distress without giving due attention to the removal of the underlying economic causes of these deplorable social phenomena. Also in Germany, the social movement followed in the wake of a renewed fervor in welfare work.

What has been observed so far is not specific to the social movement of Catholic Germany; it possesses, however, a characteristic feature of its own, which is, that as soon as it was born it took on a political cast. Its program was one of action, never a mere theory on paper; nor was it only a fad of some few dilettants, but from the cutset it crystallized into a popular movement, backed by a number of very efficient organizations whose avowed object it was to use the levers of political action for the realization of their plans. German Catholics had become skilled in the use of political weapons in the gallant fight they had made for their rights; the political power thus acquired they now directed into the channel of the social movement. The political education of the people was effected in the numerous associations which sprang into being at this critical moment, foremost among which are Kolping's societies for journeymen and apprentices and the various farmers' associations. By means

of these organizations it became possible to mould public opinion and, eventually, to bring about that remarkable social legislation, which, though not perfect, has done so much to curb the dangerous power of capital, to redress the wrongs of the wage-earning class, and to mitigate the more glaring and intolerable abuses of our present industrial system. It was a combination of favorable causes which gave to the Catholic social movement of Germany its political character and ensured its success.

There is another lesson to be conned from this historical sketch, and withal a consoling one for us who are confronted by untold difficulties in our efforts to set afoot the social movement in our own country, viz. that all these splendid results which compel our admiration were achieved against great odds; that the whole movement was an uphill struggle and of slow progress; that it required immense tact and unlimited resources of patience to overcome the apathy of the many, who viewed with distrust all endeavors to improve conditions which had come to be regarded as a matter of course and of stern necessity, and in which it was best to acquiesce stoically.

No one can read the book without being the wiser for it. It has a message for us; and one of inspiration and hope. It bespeaks the final triumph of our own social movement, though at present it seems overshadowed by almost insurmountable difficulties. If we study the pragmatism of history and allow ourselves to be guided by the experience of the past, we shall arrive at the same achievements with less waste of energy and with greater dispatch.

THE CATHOLIC MISSION FEAST. A Manual for the arrangement of Mission Celebrations. By Anthony Freytag, S.V.D. Adapted for America by the Rev. Cornelius Pekari, O.M.Cap. and the Rev. Bruno Hagspiel, S.V.D. Society of the Divine Word: Techny, Illinois. Pp. 219.

The zeal for the Foreign Missions which for a long time had its chief centre in the south of France, has been diffused abroad, and is at present one of the dominant passions among the apostolic workers throughout Germany, Canada, and the United States. With the extinction of opportunities through the suppression of the religious orders in France, the awakening of a new charity had passed across the boarders into Belgium, Holland, and Germany. Within a short time the propaganda for the Foreign Missions became a prominent feature of Catholic activity in Germany. Priests and writers found new opportunities for preaching the truth of God in the colonies opened through the industry of German emigrants. A certain rivalry

created by the activity of our Protestant fellow Christians helped to stimulate the activity. While the religious orders fostered the impulse, new centres of missionary activity were being formed everywhere among the secular clergy. The contagion spread through the Sacred Propaganda in Rome to America, and for a considerable time past our clergy under the approving direction of the Hierarchy, especially in the eastern dioceses, has helped to promote combined missionary efforts.

One of the means of spreading the missionary idea is the celebration, periodically, of what are called mission feasts. Certain days are set apart for religious exercises, in which the needs of and the means of coöperation with the missionaries in foreign countries are set forth in sermons and addresses, whilst prayer and worship are directed to the same end.

The *Catholic Mission Feast* borrows its promptings from the popular practice in Germany where these feasts have been held for some time. But the method readily adapts itself to American ways, and even utilizes with good effect suggestions from the successful management of Protestant mission promoters. In this modest booklet we learn the ways of arranging for such celebrations, find sketches for sermons to be preached on these occasions, besides a selection of songs (with music), poems and prayers, suitable for the various forms of missionary endeavor. The compilers are a Capuchin Father and a member of the Society of the Divine Word at Techny, where the Fathers have their chief American house, and where much good work is being done in schools, and with the pen, toward awakening and sustaining interest in the Foreign Missions.

AN EIGHT DAYS' RETREAT FOR RELIGIOUS. By Henry A. Gabriel, S.J. St. Louis Mo.: B. Herder. (Freiburg and London.) Pp. 394.

With the aid of Father Gabriel's book it is comparatively easy to arrange a systematic retreat for individuals or for communities who cannot have a Father Director for the exercises. The meditations here given are based on the Exercises of St. Ignatius both in method and in matter. There are four for each day. Each topic begins with a general introduction leading to the definite statement of the subject of the meditation, the composition of place by which the imagination is fixed on the same, and the petition which puts the desire of the heart in accord with the subject. Then follow the divisions or points of the meditation—three as a rule—concluding with the colloquy or prayer addressed to God, in which our resolution is included.

The meditations are varied by occasional conferences in which the retreatant receives instruction on certain duties, offices, and practices helpful in the religious life toward attaining perfection.

Each day has its special patron, its motto and spirit, and an outline of spiritual reading from the Imitation of Christ; whilst at the end of the volume is found a list of books to select from.

The volume is well printed and will serve religious for private retreats, and also those of the clergy who may be called on to conduct retreats for nuns out of the usual routine of their work.

THEOLOGY OF THE SACRAMENTS. A Study in Positive Theology. By the Very Rev. P. Pourrat, V.G., Rector of the Theological Seminary of Lyons. Authorized second translation from the third French edition. St. Louis, Mo.: B. Herder (Freiburg and London). Pp. 407.

The Abbé Pourrat's book was originally published in 1906. Since then the Sacred Congregation of the Office has restricted the definitions regarding the teaching of doctrinal matters, by the Decree *Lamentabili sane* of 3 July, 1907. In this new edition of the *Theology of the Sacraments* account has been taken of the last mentioned Decree. This makes the book useful for the solution of the new problems that have arisen in the field of sacramental theology.

For those who have not seen any review of the volume we would repeat here that its object is to define and explain the various concepts and theories of the sacramental signs, their efficacy, character, divine institution, and number. The concluding chapter deals with the doctrine of intention and the controversies that have arisen from the different interpretations of the matter as defined by the Church.

The exposition is very clear and concise and all the more useful to ecclesiastics since it offers a practical discussion of the matter treated in the English language. This is of special value when we have to deal with converts.

THE SOLUTION OF THE PROBLEM OF CRIMINAL ABORTION. By Patrick S. Madigan, A. B., M. D., Washington, D. C. (Reprinted from the New York Medical Journal.) 1914.

There has been going on in the *New York Medical Journal* a discussion which is of importance to Catholic moralists and theologians, as indicating a dangerous tendency in modern legislation to interfere with the moral code of conscientious physicians, as well as with the individual members of a Christian or religious community. In the issue of 24 October of that periodical, Dr. Rabinovitz advocates the legal sanction of what has been hitherto regarded as criminal

abortion. He maintains that the law in actual operation is incompatible with our present socio-economic system; that, being man-made, this law should be changed to suit modern times and progress, and that society should regard questions of this kind not in the light of old and obsolete dogmas, but as they are in fact. He has in mind of course the harm done by clandestine and unscientific practice endangering the life of the mother.

Against this contention Dr. Patrick S. Madigan, of the Medical Department of Georgetown University, protests in the same *Journal* (21 November) and he bases his protest on the just ground that the legalizing or sanction of criminal abortion is beyond the domain of human legislative authority, since such operations imply a deliberate destruction of human life under circumstances in which individual physicians are made the sole judges as to the right of inflicting death on the child by directly intended action. Dr. Madigan shows Dr. Rabinovitz's arguments to be purely utilitarian and based on materialistic principles, which absolutely ignore a higher soul life or any recognized responsibility to the Creator. It is needless to say that a physician who accepts as a principle of general ethics the immortality of the soul as well as the existence of God to whom both the individual members of society and the legislators are responsible, would be compelled to oppose such legislation as Dr. Rabinovitz proposes mainly in the interests of aseptic treatment.

OUR OWN RELIGION IN ANCIENT PERSIA. By Dr. Lawrence Mills. Open Court Publishing Co., Chicago. 1913. Pp. 205.

Studies in comparative religion are both interesting and instructive, if inspired by a sense of caution and intellectual reserve; when pushed too far or pursued without mental self-restraint and moderation, they are likely to yield the most fantastic results. The rock upon which many a theory of high-sounding name has been wrecked is the simple fact that in religious matters similarity and agreement do not necessarily argue dependence or derivation; sometimes such relations must be traced to the deeper undercurrents of primitive traditions which are as broad as humanity itself. Thus it seems that the author of the above volume, well versed in Oriental lore, is stretching his theory too far when he claims a causal nexus of dependence for the striking similarities existing between certain points of Christian doctrine and the religion of Zoroaster. Assuming the facts to be correct and interpreted according to their spiritual significance, they do not warrant so sweeping and radical a conclusion.

Concerning the Avestic religion no one less than Father E. Hull, S.J., an eminent theologian and profound student of Zoroastrianism,

has said that it embodies the highest religious results to which human reason unaided by revelation can attain. If this is the case, we need not be surprised to discover many close resemblances between it and the fundamental tenets of Christian belief; for the latter comprises in its range many truths that belong to the domain of natural religion and hence are accessible to human reason. Of this kind is the monotheistic conception of the Divinity as it appears in Iranian speculation. It is patent, however, that the Jewish concept of the One God was not borrowed from the Persians; though it is true that their fidelity to Jehovah was greater after the Babylonian captivity than before it; but that is a matter of practice, rather than of theory. As far as theory is concerned, Jehovah, even in the pre-exilic literature, looms overshadowingly great, without a rival and in solitary splendor; His claims to absolute, unique worship and to undivided loyalty are never questioned or disputed, though more than once practically ignored and set at naught. Nor is it correct to infer from their frequent infidelities, that the Jews themselves never outgrew a lurking dualism which continually endangered their monotheism, as the author would have it. Their deplorable lapses into idolatry are genuinely Semitic and frankly polytheistic and have nothing whatever to do with dualism. Nor can the demonology of the Old and New Testaments be construed as infiltration of Persian dualism; for the evil spirit appears in the earliest Jewish books, which without a shadow of doubt antedate the age of the captivity. Besides, he is described therein not as the emanation of the principle of evil, but as a fallen angel whose downfall is due to a perverted will. It is vain to seek dualistic implications either in the teachings of the Old or the New Testament.

To mention the virgin birth of the Saviour in the same breath with that of the predicted deliverer of Zoroaster, shows that one has not the faintest idea of the infinite delicacy and blossom-like sweetness of the Christian conception. The one is coarse, vulgar, nauseating; the other pure, fair, wholesome. They are as far apart as the heavens are from the earth. By no process of refinement could the Christian idea have blossomed from the Persian version, whereas it is not impossible that the latter constitutes a corruption of the former.

We need not belittle or depreciate the Avestic theology in order to prove that it is not the source of post-exilic Judaism and, thus, of Christianity; there are insurmountable historical obstacles that militate against this conclusion. At the time of the great captivity Persians and Jews became acquainted. It is not unreasonable to suppose that their religious views influenced one another during this period, which gave them stronger relief and more pronounced em-

phasis. But it must be observed that no doctrines appear in the post-exilic literature of the Hebrews, which are not already contained in the preëxilic books, though possibly in a less developed state. Thus it is wrong to regard Persia as the original home of Christianity, and the Iranian theology as the source of its distinctive doctrines.

Aside from these conclusions which we cannot endorse, the author presents many valuable and original observations on Iranian religious literature, as is to be expected from a master of the craft. The volume contains some fine writing; but it does not make easy reading. It will amply repay the time and energy spent in its perusal.

THE CULTURE OF ANCIENT ISRAEL. By Carl H. Cornill. Open Court Publishing Co., Chicago. 1914. Pp. 167.

The title of this volume indicates sufficiently that it is a translation from the German; for the word culture is here used in a connotation quite foreign to our acceptation of the term, but very familiar to the German mind; it stands for civilization in its broadest meaning.

The book contains five chapters dealing respectively with the rise of Israel as a national unit, the legislation of Moses, education of children in ancient Israel, music in the Old Testament, and the place of the Psalms in universal literature. Of these the last chapter is by far the most interesting and valuable. The others are spoiled by the outspoken rationalistic tendencies of the author, according to whom all that lies before the exodus from Egypt is prehistoric and legendary.

Moses, though not a mythical character, belongs to the so-called heroic age, where the true perspectives of history are lost and everything, as in the twilight, assumes gigantic proportions. This is the author's view of the time of the composition of the Pentateuch: "The Pentateuch originated from the combination of various documents, the oldest of which is perhaps half a millennium later than Moses, so that accordingly the earliest narratives of Moses and accounts of his work which have come down to us are further removed from him in time than we to-day are from Luther. . . . It is my firm conviction that the science of Old Testament criticism of the last generation not only asserts but proves—proves positively—that the great coherent priestly code of the Pentateuch as it has found its characteristic stamp in the code of the tabernacle and in the so-called third book of Moses, is quite late, and does not belong at the beginning of the development as its foundation, but at the end as its culmination" (p. 41). There is nothing particularly novel and

original in this theory; but we know also that meanwhile Old Testament criticism has become less confident of its position, and that from its own camp fierce onslaughts have been directed against these assumptions, which at one time were considered as absolutely impregnable and indisputable. The assertiveness of the author in this matter is slightly out-of-date. Though patronizingly speaking of Moses, the author robs him of his chief glory of being the legislator of his people. Here is his argument: "The work and legislation of Moses were intended for nomadic hordes which were yet to become a nation for the first time, and in whom we may not assume a settled state of civilization founded on agriculture. The whole legislation of the Covenant, however, is calculated for a settled agricultural population, to some extent also engaged in commerce and living under a sort of juridical administration. . . . But Moses cannot have given his contemporaries such a legislation" (p. 43). Even the Decalogue is, so the author says, of a much later date than Moses. In such a theory there is little room for inspiration and the supernatural intervention of Divine Providence; it irons out the whole miraculous history of the Hebrews into the flat, common-place level of the purely natural.

The author's attitude is the more offensive, as there is question here of a popular book in which results are stated as final, and hence no controlling or checking of the various arguments, by which the conclusions are supported, is possible. We cannot but regard the fundamental tendency of the volume as vitiated and subversive of Scriptural authority. Barring this very essential objection, the book is a storehouse of much curious and useful information, presented in a very attractive form.

IS CONSCIENCE AN EMOTION? Three Lectures on Recent Ethical Theories. By Hasting Rashdall, D.Litt., D.C.L., Fellow and Lecturer at New College, Oxford, Canon of Hereford. Houghton, Mifflin Co., Boston. 1914. Pp. 200.

It is a pleasure to welcome a work like this in which the intellectuality of moral judgments is so ably defended against emotionalism. The eighteenth-century Scotch school of philosophy never realized the disastrous consequences of their doctrine of a moral sense as the criterion of discernment of the good—good acts, good conduct. If the objective reason why an act is good or bad is its accord or discord with some feeling or emotion, and if the subjective faculty that recognizes the distinction is not intellect but sense, then of course there can be no absolutely, but only relatively,

good deeds—those namely that stimulate the moral sense agreeably. And as this sense varies with different individuals and with the same individual according to various states and circumstances, what is good for one agent will not be so for another, and what will be good for you or me to-day may not be so to-morrow. The outcome of such a theory must be beyond all measure ruinous to the individual and to society.

If the conception of a "moral sense" were left in its simple stage as it was held by Hutcheson and Reid, and even Hume, its consequences for recent times might be disregarded. But of late men like Westermarck and McDougall have discovered a moral sense which is the complexus of many various instincts inherited through our (supposed) savage ancestors from original bestial progenitors. Morally good is therefore that conduct which harmonizes with this instinct, which is perceived by this instinctive feeling to be in some respect pleasant, satisfactory, useful for the individual or the race. With the progress of the race the instinct will be changed and quite the opposite acts may be found beneficial. And so again the moral sense or instinct theory is seen to do away with the absoluteness of morality. Professor Rashdall proves very clearly and cogently that moral judgments are objectively valid and are seen and pronounced so to be not by feeling but by reason, the intellect. He also analyzes and refutes the emotional and instinctive theories. The book deserves the attention of students of ethics. It is thoughtful, luminous, and suggestive; last, but not least, it is charmingly written—almost *ludendo discimus*.

Not for every statement in the volume, however, would we be sponsor. For instance this: "We have no reason for believing anything except the fact that we cannot help believing it" (p. 39). Just the other way about; the compulsion comes from without, not from within. We cannot help believing the truth because the truth itself is seen by the intellect to compel assent. Again, the author states that he does "not believe that an act can be pronounced right or wrong without any reference to its consequences" (p. 41). An act is good if it befits the agent. If it befits the agent, the consequences will likewise be good, beneficial. Contrawise with evil. A few other statements could be noted to which exception should be taken. For the most part, however, they are not of vital importance, and detract in no wise from the substance of a book that is so thoroughly sound, reasonable, persuasive, and interesting.

It may be worth noting that the volume embodies the author's lectures (three) delivered at the Leland Stanford Junior University, California, 8, 9 and 10 October, 1913.

HISTORIA PHILOSOPHIAE, Scholarum usui accomodata, Auctore P.D. Ramiro Marcone, O.S.B. Vol. II. Romae: Desclée et Socii., Edit. Pontif. 1914. Pp. 441.

It will always be a question for disputation whether the history of philosophy should be studied in Latin or in the vernacular. The arguments on both sides are sufficiently obvious and need not detain us here. In seminaries in which students of different nationalities are educated, as is probably the case in the Benedictine College of St. Anselm in Rome, in which institution the author of the above work is a professor, Latin is, of course, the only available medium. Other institutions which elect to employ a Latin text-book, rather than one in the vernacular, for the history of philosophy, will find the present work an excellent manual. The first volume was previously noticed in these pages. The volume at hand covers the patristic and the scholastic eras, together with the modern era as far as the opening of the nineteenth century. A third volume will be needed to carry the history down to the present time. As we noted in the case of the first volume, so here likewise, the various philosophical schools are succinctly presented and with relative comprehensiveness; their logical interconnexions are made apparent; the estimates of them are just, and controlled by references to original and other sources; and the whole is conveyed in a style that for smoothness and lucidity leaves nothing to be desired.

SHORT SERMONS FOR THE CHILDREN'S MASS. By the Rev. Frederick Reuter. Joseph Wagner, New York. 1914. Pp. 192.

CONFERENCES FOR BOYS. By the Rev. Reynold Kuehnel. Joseph Wagner. New York. 1914. Pp. 313.

The proverbial latitude of taste finds application in regard to sermon books no less, probably more, than to other objects. It is with some hesitancy on the part of the reviewer that he invites the attention of the reader to the present two volumes. It may well be that they will not appeal to every priest. Matter and manner will most likely affect individual readers oppositely. Nevertheless, sermon books addressed to the special needs of children and the boy, small or large, do not superabound, and if the subjects treated and the method of treatment be found worth while, these two volumes ought to command the attention of busy priests, who do not always find time to think out for themselves a suitable discourse or "talk" on those somewhat difficult topics.

The sermons for children are evidently the ripened fruit of the author's long and intimate experience. They are short, clear, to the point, and sufficiently abundant in anecdote and illustration.

The *Conferences for Boys* are also relatively short; they average about six pages each. They are plain and practical, and likewise fairly well illustrated. Every preacher may not like every discourse here offered him; but there will hardly be any preacher who will not find something suggestive and usable in any one of the sermons he may care to peruse.

THE HAND OF MERCY. By the Rev. Richard W. Alexander, author of "A Missionary's Note-Book", etc. With a Foreword by the Rev. Walter Elliott, C.S.P. New York: P. J. Kenedy and Sons. 1914. Pp. 288.

These are stories imaging the workings of divine grace. They are drawn for the most part from real life, in vivid colors of the heart; and they produce quite spontaneously those movements of gratitude for God's mercies, and those aspirations to share in His work of Redemption, which are the source of missionary zeal. Most of them are accounts of conversions, stimulating, as Father Elliott writes in his sympathetic and eloquent Foreword, to the duty of praying for conversions. "Reading these struggles against prejudice, self-interest, vicious tendencies, cruelty of family and friends, struggles of heroes, often ending in a miraculous victory, makes converts and trains convert-makers. . . . And how well done they are; how beautifully done! How true the fancy that clothes the events, and sets forth the actors in these dramas of real existence—a fancy that is the many-colored livery of the Holy Spirit. May the same Holy Spirit spread this volume far and wide, and long continue to guide its author in collecting and publishing other such narratives."

RAMLES IN CATHOLIC LANDS. By Michael Barrett, O.S.B., author of "Up in Ardmuirland", etc. New York, Cincinnati, Chicago: Benziger Bros. 1914. Pp. 264.

Father Barrett's *Up in Ardmuirland* prepared for him a good introduction to the Catholic reading world as a character story-writer, which is likely to make any book from his pen welcome. The finely printed and illustrated pages of this volume are, however, more in the nature of a diary of travel. The *Rambles*, as he calls his journey, extend from Hamburg through Germany along the Rhine into Switzerland; then through Austria into Italy, taking in Venice, Ferrara,

and Florence. Naturally the abbeys of Maria Laach, Beuron, and Einsiedeln and others of a like origin, form the chief objective points of our Benedictine traveler. His mode of description is frequently quite original and always interesting; and as illustrations of Catholic life the book will, by its fresh and appreciative tone, appeal to a large number of readers.

Literary Chat.

A little volume entitled *Polemic Chat*, by Bishop Dunne of Peoria, was warmly recommended some two years ago in this REVIEW. A like commendation should now be extended to a somewhat similar production that has recently emanated from the same skillful pen under the title *Memoirs of Zi Pre'*. Zi Pre'—an abbreviation for "Zio Preute" (Uncle Priest), as the Neapolitans affectionately call the *padre*—is, or was, the zealous pastor of the Chiesa dell' Angelo Custode, in the Italian quarter of Chicago. His memoirs embrace experiences amongst the poor and the picturesque, the good and the bad, emigrants from "bell'Italia". The experiences are narrated, as was the case *mutatis mutandis* in the author's *Polemic Chat*, in the form of a lightly woven story. In this shape they offer occasion to introduce a fairly complete summary of the Catholic credentials and doctrines.

The principal (good) character in the story is an Italian-American youth, Pasqualino, who, it must be confessed, is a somewhat prodigious theologian for his years, even though he has "completed three years of classics". If a seminary professor could turn out at the end of a three-years' course of theology as clever a polemist as is this young Italian, he might well congratulate himself. However, Pasqualino is presented as a youth of more than "mediocre talent", and is not meant to obtrude his personality but to be the vehicle of religious doctrine. If this connotation be kept in mind the story and the book will prove a most useful, and at the same time an attractive, aid to Catholic instruction, and one which the clergy who have to deal with American-Italians will find particularly helpful. The pathetic and almost tragic story of the apostate Antonio teaches a lesson that rivals in eloquence the example of zeal set by the youthful Pasqualino and the up-to-date, efficient Zi Pre'. (B. Herder, St. Louis.)

The Mission Press of the Fathers of the Divine Word (Techny, Illinois) has published a very useful collection of popular songs under the title of *Fireside Melodies*. They are the soulful old melodies which our fathers used to sing, and which represent the music of the heart as distinguished from the "ragtime music of the feet", and from classical music whose artful harmony appeals chiefly to the intellect. The old melodies, such as "The Tyrolese and his Child", "The Harp of Tara", "Killarney", "Loreley" are in some danger of being lost to the younger generation. Fr. Lynk here makes an effort to keep them alive, especially in the schools. The present publication contains twenty-five of the most attractive pieces as a first instalment. The convenient form and low price are well calculated to promote knowledge and love of what is most beautiful in the music of the people.

My Examen is the title of an elaborately prepared note-book, bound in flexible leather, containing printed suggestions and blank indications for making a daily examination of conscience. It supposes a definite rule of life, and provides the material means of a continuous accounting for one's conduct

with a view to correction. There is a separate note-pad for each month which can be inserted in the folder and thus easily carried about for noting observations and recalling resolutions. The scheme is an attractive one, and the handsome form lends itself to an appropriate new-year's gift among those who aim at self-criticism as a help to spiritual perfection. The price is one dollar. (Examen Publishing Co., East Williston, N. Y.)

What Faith Really Means is clearly told in a neatly made pamphlet comprising a hundred pages. The booklet is what it purports to be, "a simple explanation" of the nature, conditions, and relations of the virtue of faith. Theory blends harmoniously with practice. Dogmatic, it is no less devotional. The writer is Fr. Henry Grey Graham, M.A., who is well known as the author of several other useful books of religious instruction. (Washbourne, London; Herder, St. Louis.)

A beautiful little volume, fair to the eye and winsome to the feelings, charmingly written and happily illustrated, is *The Holy Child Seen by His Saints*, from the pen of Margaret M. Kennedy. A Christmas book, it has none the less a perennial interest, for it narrates many of the beautiful legends of the apparitions of the Divine Child to His faithful servants—stories that never grow old, and to listen enraptured to which there will always be a new generation of little ones advancing in age and wisdom. (Burns & Oates, London.)

The *Ordo Divini Officii* for the Diocese of Indianapolis is in several respects a unique model of a diocesan directory. Besides guiding the priest through the recitation of the Breviary and the celebration of Mass during the year 1915, it keeps the clergy of the diocese informed regarding the time of, and the topics to be discussed at, the ecclesiastical conferences, and the subjects of examination (*ad quinquennium*) for the junior clergy. It contains a diocesan clergy list, a *tabella memorialis* of those who have died, statistics regarding the religious condition of the diocese, baptisms, marriages, deaths in each parish, and the amount of the chief collections held in the different churches throughout the year. Withal the Ordo is not more bulky than the editions in general use.

A glance over the names of the contributors to the REVIEW this month reveals its Catholicity—with a capital or a small letter. Take them alphabetically, so as to observe strict impartiality and dutiful neutrality, and they run—Augustinian, Dominican, Franciscan, Jesuit, Marist, Secular; and but for the slow overseas mails at present, a Benedictine would have joined hands between the Augustinian and the Dominican; his corrected proof came back too late for this number. If taken geographically, these contributors hail from Australia, Canada, Cuba, Germany, Great Britain, and many parts of the United States. The same note of catholicity is observable in the contributions themselves. The magazine is thus seen to be squarely Catholic and catholic, however taken, and rejoices so to be.

In the mind of one reader at least the REVIEW is looked upon as showing lack of neutrality. The article on the French priests in the Army gives him the handle of complaint. It is hoped that the paper in this number on the Priest in the German Army will not be twisted into making the REVIEW a non-neutral, this time on the other side. And there are other articles in this series still to come, as announced when the Chaplain articles commenced, with our own Navy Chaplaincies, in the November number.

Few of the missionary efforts to bring the teaching of Christ home to the millions of youth in our country have yielded better fruit than the zeal of our religious teaching communities in devising methods for instructing the children of our schools in Christian doctrine. Some of these methods enjoy deserved publicity, but as a rule each Order finds a sufficient stimulus to activity

in quietly handing down the results of their intelligent labor to the young teachers who follow in their wake. Occasionally the *School Journal* or the Annual Reports of the Superintendents of Schools of the various dioceses reveal some of the ingenious plans to make known Catholic truth to the child's mind and heart; but only a tithe of what is being done is made public.

In this connexion we note a set of line-cut reproductions of four large pen and ink sketches, illustrating a method of teaching the child through graphic illustrations the manner of assisting at Mass. The charts are quite simple and represent the priest at the altar in the chief moments of the Holy Sacrifice. The four acts are made to correspond to reminders of Jesus in the Garden of Olives, the Scourging, the Raising upon the Cross, and the Burial of our Lord. The parts of the Mass selected fit the popular rime—

"Adore till the Gospel;
Give thanks to the bell;
Till Communion ask pardon;
Then all your wants tell."

These four pictures bear the hallmark of the Sisters of St. Joseph, Chestnut Hill, Philadelphia.

The compilation of documentary sources for the Life of the late Archbishop of Philadelphia has been under way for several months. The Editor of the REVIEW would be very greatly obliged to any reader who has letters from the venerable prelate for permission to copy them. Any correspondence or kindred papers sent for the proposed biography will be promptly returned to the sender after perusal, and only such use will be made of them as is freely given. We bespeak with confidence the kind coöperation of the late Archbishop Ryan's many friends among the bishops and priests throughout the English-speaking world.

Heroines of Duty (*Les Vaillantes du Devoir*, by Léon Rimbault) is the title of a typically French volume. It has all the subtle gracefulness and the brilliancy which we generally associate with the literary productions of the French mind; an elusive perfume pervades its pages and gives sweetness to the stern truths it inculcates. There is something in it to rouse and stir as in the ringing notes of a bugle. It points out noble tasks to the ambition of active women and shows them the paths that lead to the lofty heights. Much in it to our tastes would seem whimsical; but whimsicality has its peculiar charms. (P. Téqui, Paris.)

Among the manuals to be recommended for the use of laymen as well as religious, especially during times of retreat, there are two handy editions of the Spiritual Exercises of St. Ignatius: Pustet's comprehensive edition of "Manresa", and Father Elder Mullan's translation from the autograph of the Saint's manuscript (Kenedy & Sons). These *Exercises* are not intended for spiritual reading but must be studied, piecemeal.

Hossfeld's series of grammars of foreign languages is too widely and favorably known to call for any commendation here and now. The volume on *Japanese* which has recently come to our table bespeaks the attention of students who are interested in that language, for the simplicity of the book's method and the comprehensiveness of its matter. The tendency in Japan to employ Roman instead of the national characters is followed by Professor Wentz, the author of the manual. This feature, together with the "dialogues" —which are really practical and practicable, unlike Mark Twain's famous examples of learning German—and the vocabularies, tends greatly to facilitate the learning of a language that presents otherwise such formidable difficulties to Occidentals. How vastly Japanese differs from English may be estimated

by noticing that if in a restaurant you should be curious to know "What fish is that on the dish?" the proper form of inquiry would be *Naga-zara ni notte iru sakana wa nan de gozaimasŭ ka.* And if the waiter should deign to gratify your curiosity by telling you "It is a cod-fish", what you would hear would be *Tara de gozaimasŭ.* And this would or should suffice to send you to Hossfeld's *Method of Learning Japanese.* From the same publisher we have received also a pocket dictionary (German-English and English-German), quite small, but for that reason of practical service to the traveler. (Peter Reilly, Philadelphia.)

Eça de Queiroz's exquisite legend *The Sweet Miracle* has recently been translated and dramatized by the Sisters of Notre Dame, the English rendition being based on the dramatized version of Alberto d'Olieveira. It makes a beautiful and edifying little play, in four short scenes, and could be utilized to advantage by our convent schools and academies. (B. Herder, St. Louis.)

The foregoing drama centres on an idealized incident in the life of our Lord. A drama, somewhat longer, containing four acts and eight scenes, is based on the history of the early persecutions of the Church. It bears the title *Her Only Love,* and is adapted from Calderon's *El Magico progidioso,* by the Rev. P. Kaenders. The cast is mixed; still with slight modifications the play could be rendered by girls. (B. Herder, St. Louis.)

Still another play available for use in convents or parish dramatic associations has been adapted from Sir Aubrey de Vere's *Mary Tudor* by the Ursulines of New Rochelle, New York, under the title *Jane Grey, A Nine Days' Queen.* (P. J. Kenedy & Sons, New York.)

Louis XI is the name of yet another recent drama. It has been adapted by J. H. Stratford from the original of Casimir Delavigne. The play has received an extrinsic note of distinction through the superb acting of Sir Henry Irving. Unlike those heretofore mentioned, the latter play is arranged for male characters only. (P. J. Kenedy & Sons, New York.)

Mr. Humphrey Desmond in his recent booklet—a brief notice of which appeared in the January number of the REVIEW—quotes that incident in the life of Frederick Ozanam which gave rise to the founding of the "Conferences" of St. Vincent de Paul. "Ozanam was at the Paris University. 'Some of our fellow-students,' he says, 'were materialists, some deists; and when we Catholics called attention to the marvellous achievements of Christianity, they retorted: "Yes, that was in the past, when Christianity indeed worked wonders; but to-day Christianity is dead. You who boast of being Catholics—what do you do? What works can you show us?" And they were right,' says Ozanam. He met the reproach by organizing the first Conference of St. Vincent de Paul."

Not unfrequently, as Mr. Desmond observes, the same challenge meets us in the present industrial crisis. We may expose the materialists—as we usually do in our books on Socialism—"but unless we can show the laboring masses something better than negative denunciations, we fight at a disadvantage. We must demonstrate a system of social service. We must 'show them our works'" (p. 88).

None better than the author of these words knows the value of "the old standards"—the necessity of holding to immutable principles. On the other hand none more keenly than he is alive to the fact that those principles must be applied to the changing conditions of modern life; and the value of his little volume on *The New Laity* consists chiefly in this that it suggests and emphasizes and illustrates with many a pointed anecdote and literary allusion the new setting which is at once the concrete application and the reconfirmation of "the old standards". (John Joseph McVey, Philadelphia.)

The Ingersoll Lecture for 1914 has recently been published in a small volume (pp. 85) with the title *Metempsychosis*. The author is George Foot Moore, D.D., LL.D., Frothingham Professor of the History of Religion in Harvard University. It is a scholarly, well-written, and highly interesting study of the idea that human souls pass, by various stages of transmigration, through lower organic forms before reaching their final perfection and happiness. The critical elements of the lecture are not as thorough as one might desire, but the author was limited in his scope and probably preferred to outline the history rather than the criticism of transmigration with a view to show that so widespread and persistent an idea is testimony that contributes some force to the universal belief in the immortality of the human soul. (Harvard University Press, Cambridge.)

Cardinal Van Rossum has rendered an excellent service to theology by his study on the essence of Holy Orders (*De Essentia Sacramenti Ordinis*. B. Herder, St. Louis). After a thorough analysis of the arguments bearing on the question he comes to the conclusion that the essence of the sacrament consists in the imposition of hands and the accompanying prayer. The historical material on which the conclusion rests is very abundant and judiciously weighed; it leaves no doubt in the correctness of the result.

French preachers are especially successful in their appeal to the emotions; hence their popularity with youth and the pious sex. Father Lallemand's addresses (*Allocutions pour les Jeunes Gens*—Pierre Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston) possess in a marked degree those qualities which will captivate the attention and stir the hearts of young men and women.

Amongst recent notable works held over for future review mention should be made of the seventh volume of Preuss's translation of Pohle's work on dogmatic theology. The book bears the title *Grace Actual and Habitual*. Needless to say, as regards both matter and method it is on a par with its predecessors in the series, while the translation is no less excellent. (Herder, St. Louis.)

Catholic Moral Teaching and its Antagonists, by Joseph Mausbach, D.D., Professor in the University of Münster, is a timely and comprehensive statement and vindication of Catholic morality. Fortunately it has found a capable translator in Mr. A. M. Buchanan, M.A. (Joseph Wagner, New York.)

Books Received

SCRIPTURAL.

THE NEW TESTAMENT. Vol. III. St. Paul's Epistles to the Churches. Part V. The Epistles of the Captivity. Ephesians and Colossians, by the Rev. Joseph Rickaby, S.J., M.A. (London), B.Sc. (Oxon). Philemon and Philippians, by the Rev. Alban Goodier, S.J., Editor of *The Catholic Library*. Longmans, Green & Co., London and New York. 1914. Pp. xx-42. Price, $0.40 *net*.

S. EPHRAEM SYRI OPERA Textum Syriacum Graecum Latinum ad Fidem Codicum recensuit Prolegomensis Notis Indicibus instruxit Sylvius Ioseph Mercati. Tomus Primus. Fasc. Primus. Sermones in Abraham et Isaac, In Basilium Magnum, In Eliam. Cum tabula phototypica. (1. *Monumenta Biblica et Ecclesiastica*.) Sumptibus Pontificii Instituti Biblici. Libraria Bretschneider, Romae. 1915. Pp. xvi-231. Pretio, 12 *L*.

THEOLOGICAL AND DEVOTIONAL.

AN INTRODUCTION TO THE MYSTICAL LIFE. By the Abbé P. Lejeune, Domestic Prelate to His Holiness, Curé-Archpriest of Charleville. Translated from the French by Basil Levett. Benziger Bros., New York. 1915. Pp. ix-314. Price, $1.25; $1.38 *postpaid.*

THE SPIRITUAL LIFE. Doctrine and Practice of Christian Perfection. By the Rev. Walter Elliott, of the Paulist Fathers. The Paulist Press, 120 W. 60th St., New York. Pp. 388. Price, $1.50; $1.65 *postpaid.*

GRACE, ACTUAL AND HABITUAL. A Dogmatic Treatise. By the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Fundamental Theology at the Catholic University of America, now Professor of Dogma at the University of Breslau. Authorized English version, based on fifth German edition, with some abridgment and additional references by Arthur Preuss. B. Herder, St. Louis. 1915. Pp. 444. Price, $2.00.

THE MYSTERY OF FAITH. By Kenelm Digby Best, Priest of the Oratory. R. & T. Washbourne, London; B. Herder, St. Louis. Pp. 183. Price, $0.75.

WHAT FAITH REALLY MEANS. A Simple Explanation. By the Rev. Henry Grey Graham, M.A., author of *Where we got the Bible*, etc. With Foreword by the Right Rev. James W. McCarthy, D.D., Bishop of Galloway. R. & T. Washbourne, London; B. Herder, St. Louis. Pp. 34. Price: bound, $0.30; brochure, $0.15.

PULPIT THEMES. Adjumenta Oratoris Sacri. By the Rev. Francis X. Schouppe, S.J. Translated by the Rev. P. A. Beecher, M.A., D.D., Professor of Pastoral Theology and Sacred Eloquence, St. Patrick's College, Maynooth. M. H. Gill & Son, Dublin. 1914. Pp. xii-586. Price 7/6 *net.*

THE CATHOLIC MISSION FEAST. A Manual for the Arrangement of Mission Celebrations. By the Rev. Anthony Freytag, S.V.D. Adapted for America by the Rev. Cornelius Pekari, O.M.Cap., and the Rev. Bruno Hagspiel, S.V.D. Mission Press S.V.D., Techny, Ill. 1914. Pp. 216. Price, $0.60 *postpaid.*

SPIRITUAL INSTRUCTION FOR RELIGIOUS. By Charles Coppens, S.J., author of various devotional and educational works. B. Herder, St. Louis. 1914. Pp. 269. Price, $1.25.

AN EIGHT DAYS' RETREAT FOR RELIGIOUS. By Henry A. Gabriel, S.J. B. Herder, St. Louis. Pp. 394. Price, $1.50.

THE HOLY WEEK BOOK. Compiled by Authority from the Roman Missal and Breviary as reformed by Order of His Holiness Pius X. Latin and English Text. Burns & Oates, London; B. Herder, St. Louis. Price, $0.30.

PHILOSOPHICAL.

OUR PALACE WONDERFUL or Man's Place in Visible Creation. By the Rev. Frederick A. Houck, author of *Life of St. Gerlach.* D. B. Hansen & Sons, Chicago. 1915. Pp. 173. Price, $1.25; special price to priests and religious, $1.00 per copy or $9.60 per doz.

CHRIST AND THE POWERS OF DARKNESS. By J. Godfrey Raupert, K.S.G., formerly an Associate of the Society for Psychical Research, author of *Modern Spiritism,* etc. B. Herder, St. Louis. Pp. 196. Price, $1.00.

THE FINANCES OF THE CITY OF NEW YORK. By Yin Ch'u Ma, Ph.D. (Vol. LXI, No. 2, of *Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Columbia University and Longmans, Green & Co., New York; P. S. King & Son, London. 1914. Pp. 312. Price, $2.50.

PSYCHOLOGIA ARTI PASTORALI APPLICATA Servi Dei Anastasii Hartmann, O. Min. Cap., Episcopi, in Usum Missionariorum totiusque Cleri Catholici Utilitatem cum Prolegomenis et Adnotationibus in lucem edidit P. Dr. Adelhelmus

Jann, O. Min. Cap., Professor in Lyceo atque Gymnasio Stantiensi. Cum Auctoris Effigie. In Aedibus Feliciani Rauch, Œniponte (Innsbruck). 1914. Pp. 39. Preis, 60 Pf. 70 h.

YOUR PAY ENVELOPE. By John R. Meader, Editor of *The Common Cause*. The Devin-Adair Co., New York. 1914. Pp. 221. Price, $1.00; $1.15 *postpaid*.

A 1915 SINGLE TAX CATECHISM. An Epitome of the *A B C of Taxation*. By C. B. Fillebrown. Thirteenth revision. C. B. Fillebrown, 77 Summer St., Boston, Mass. 1914. Pp. 18. Price, $0.05; 100 copies, $1.50.

HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. Part VII. Complete in 18 Parts, published bi-monthly, with 938 Illustrations in the Text, 40 Full-Page Inserts, and 3 Plans of Rome. Preface by Cardinal Gibbons. Benziger Bros., New York. 1914. Pp. 32. Price, $0.35 per part.

THE ESTABLISHMENT OF CHRISTIANITY AND THE PROSCRIPTION OF PAGANISM. By Maude Aline Huttmann, Ph.D., Instructor in History, Barnard College, Columbia University. (Vol. LX, No. 2 of *Studies in History, Economics, and Public Law*. Edited by the Faculty of Political Science, Columbia University.) Columbia University or Longmans, Green & Co., New York; P. S. King, London. 1914. Price, $2.00.

WILLIAM PARDOW OF THE COMPANY OF JESUS. By Justine Ward. Longmans, Green & Co., New York. 1914. Pp. xiv-274. Price, $1.50 *net*.

RAMBLES IN CATHOLIC LANDS. By Michael Barrett, O.S.B., author of *Up in Ardmuirland*, etc. Benziger Bros., New York. 1914. Pp. 264. Price, $2.00 *net*.

VENERABLE PHILIPPINE DUCHESNE. By G. E. M. A Brief Sketch of the Life and Work of the Foundress of the Society of the Sacred Heart in America. The America Press, New York. 1914. Pp. 44. Price, $0.25 *postpaid*.

THE JOURNAL OF THE JOINT COMMITTEE OF FIFTEEN ON RECONSTRUCTION: Thirty-Ninth Congress, 1865-1867. By Benjamin B. Kendrick, Ph.D., Instructor in History, Columbia University, Sometime Schiff Fellow in History. (Vol. 62 of *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Columbia University and Longmans, Green & Co., New York; P. S. King & Son, London. 1914. Pp. 414. Price, $3.50.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE ELEVENTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION, Atlantic City, N. J., 29, 30 June, 1, 2, and 3 July, 1914. The Catholic Educational Association Bulletin, 1651 E. Main St., Columbus, Ohio. Vol. XI, No. 1, November, 1914. Pp. 405. Annual Individual Membership Fee, $2.00.

LITURGICAL.

ORDO DIVINI OFFICII RECITANDI juxta Novum Psalterium Novasque Rubricas Sacrique peragendi in usum Cleri Dioeceseos Indianapolitanae juxta Kalendarium Universalis Ecclesiae et praescripta Decreti S. C. R. diei 28 Oct., 1913, ac Variationes Decret. 14 Jan., 1914, dispositus; unacum Directorio Dioeceseos; atque auctoritate Ill'mi ac R'mi D., D. Francisci Silae Chatard, D.D., Episcopi Indianapolitani, editus. Pro anno Domini MCMXV. Typis Harrington & Folger, Indianapoli. MCMXIV. Pp. 167.

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